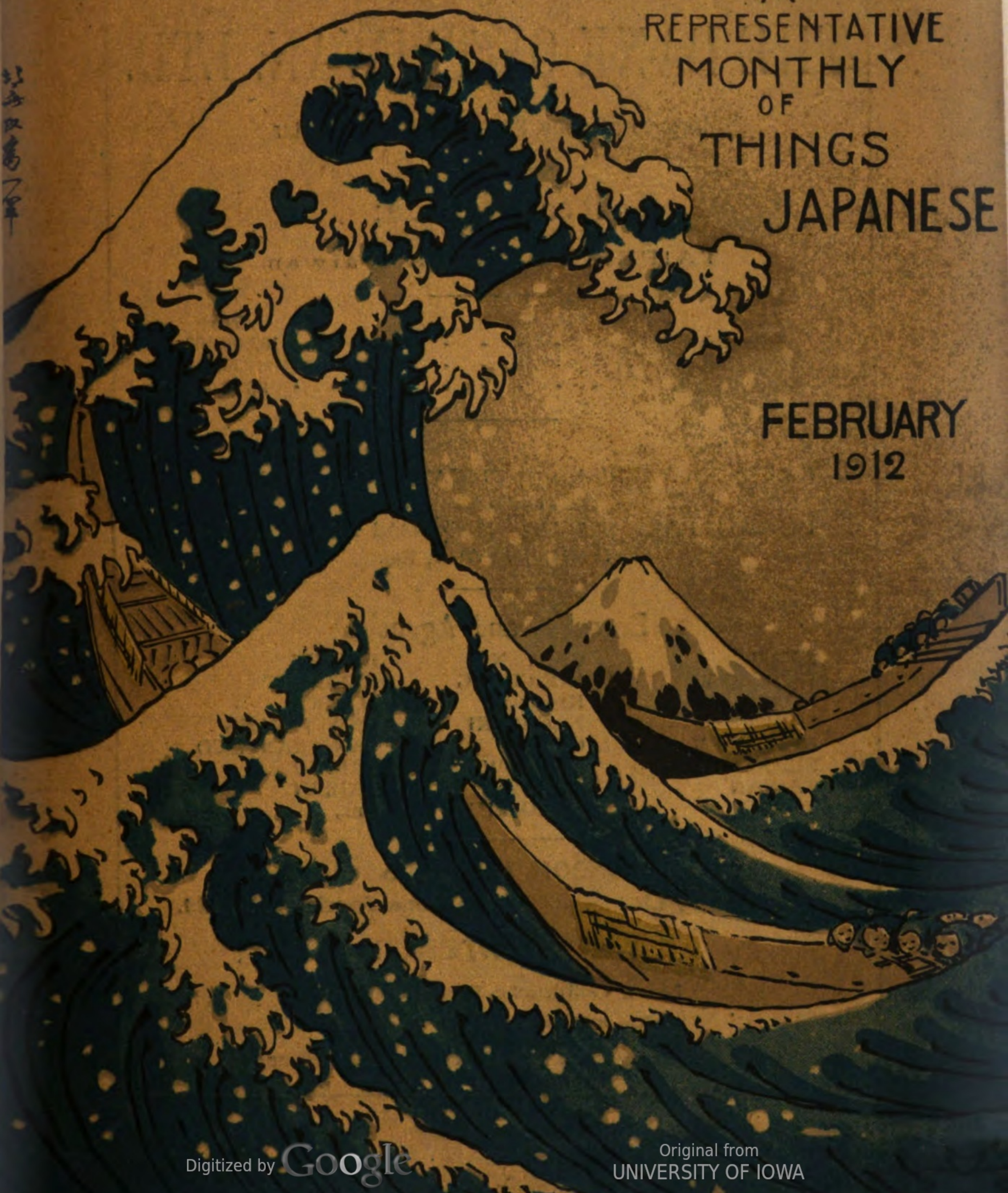
THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE



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PROPRIETOR
Seishin Hirayama

MANAGER
Y. Bryan Yamashita

EDITOR
Dr. J. Ingram Bryan

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FAMILY OF THE LATE MARQUIS KOMURA.

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THE JAPAN MAGAZINE

VOLUME TWO FEBRUARY, 1912 NUMBER TEN

THE CHINESE REVOLUTION

By COUNT OKUMA

THE history of China has been more or less marked by revolutionary movements, but the present revolution is wholly different in character from any that preceded it. Former revolutionary outbreaks were mainly in connection with a change of ruler; but the revolution now going on has to do not only with a change in the ruling power, but with a radical reformation in the political organization and laws of the Empire. In this respect, therefore, it is on a line with the revolutions that have taken place in Europe.

Indeed the essential genius of Chinese politics is much like that prevailing in Europe throughout the Middle Ages. The divine right of kings, the belief that the ruler was appointed by heaven and exercised an absolute power, was everywhere taken for granted. So in China to-day faith in the divine right of the ruler finds almost universal credence. The sovereign is invested by God with the power to rule and exercise jurisdiction over the people; and the will of Heaven is that the ruler should promote good government and the general happiness of the nation. Only the ruler who successfully fulfils this mission is Heaven-sent; those who fail in this achievement are against the will of Heaven. The Chinese are convinced that the present dynasty has not fulfilled the will of Heaven; hence the present revolution. The ruler must be removed and replaced by one sent of Heaven. Historians admit that such revolutions have taken place at least twenty-one times in China, resulting in as many legitimate changes of dynasty. In addition there have been various usurpations of power, exercising a limited sway, and if these partial revolutions should be reckoned, we must enumerate the revolutions of China as some thirty altogether.

How these revolutions occurred is a question very interesting to pursue. Their causes may be inferred from the forms they assumed, and these can be roughly divided into three. The first is

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that phase of revolution in which we find the ancient political philosophy of China fighting for expression, but it is difficult, viewing it from so remote a time, to say how far the idea was made effective. The underlying idea was that, 'to be a sovereign is no matter of selfish concern; it is a divine command to lead the people to peace and to exercise a wise rule over them.' This theory of monarchy originated with one Gyo whose son was afterwards disinherited because he failed to live up to the ideal of his father; while the son of Shim, the latter being another upholder of the *Zenjo* idea, as it was called, also lost his throne through incapacity, when the power passed to a sage named Yiu.

Thus it is clearly seen that in China from the very earliest ages it was believed that all morality had connection with government, and that politics should be such that all social improvement may fiftly proceed therefrom, which is practically the teaching of Confucius. Confucianism based morality on the examples of Gyo and Shim, and these became the ideal personages in whom was incarnated the doctrine of *Zenjo*, or the abdication of the bad and the enthronement of the good. The principle that the wisest should always rule is also the central thought of the Chinese classics.

The second form in which Chinese revolutions have appeared is what is called *Hobatsu*, or the theory that the sovereign may be dethroned, by violence if necessary, and another permitted to take the place of the deposed ruler. It was by this means that Yio came to the throne of China; but after securing the reins of government he developed another theory to the effect that imperial succession should be by inheritance, as too many changes of dynasty were not good for the nation. But he held, nevertheless, to the idea that the principle of having a wise and able ruler should not be departed from. His advice was accepted for a time, but as a state of stagnation set in, the government degenerated. The country came under the wealthy classes, who, with the ruling power, lived in extravagance and luxury and were overbearing in their attitude to the people. Once the confidence of the nation was lost, revolution again began, and the ruler was deposed by violence, according to the principle of *hobatsu*.

This idea of punishing the wicked in obedience to a command from Heaven came to Japan with Confucianism, and prevailed widely in national politics, though in a somewhat milder form than in China. At the time of the Restoration there was a strong party of Imperialists who insisted on putting to death many of those who sided with the Shogun, on the pretext of regarding it as a command from Heaven. This Confucian habit of being susceptible to commands from Heaven has at all times been the secret kindling the fires of revolution in China. No sooner does the nation become convinced that the ruler is no longer good and wise than the people begin to prepare to drive him forth, and to seek some one better fitted to become an expression of the will of Heaven to the people. Moshi, one of the sages that arose after Confucius, went even further, and his influence had a far-reaching effect. To the question: "Should a ruler be beaten, or driven away?" he replied: "Such a thing is possible, and has

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occurred in the lives of monarchs." Again when asked: "Can it ever be right for a ruler to suffer death at the hand of a subject?" he answered: "All who violate the principles of goodness are rebels, and all who break with integrity, are rascals; we punish rascals, but it seems to me I have not heard that we punish rascals of rulers." So there is no getting away from the fact that the Chinese classics teach that only those who exercise virtuous rule shall be tolerated on the throne of the Empire, and that all who fail in this, shall perish.

Now it seems to me this is a far more advanced idea than that of the divine right of kings, which prevailed in the Europe of Mediaeval times; for in Europe the ruler was freely permitted to exercise despotic and even tyrannical power almost without limitation. In China this has never been so; and at no time in the history of the nation, has the idea of a Heaven-sent ruler been more alive than it is to-day.

The third form of revolution appearing in Chinese history has been called *Soran*, or the doctrine of Commotion; which means a disturbance arising among citizens on account of the Government permitting barbarians by force of arms to usurp the throne of Empire. The ancestors of the Kang dynasty at first appealed to the principle of *hobatsu* in justification of their claims, but later they based their claims on the doctrine of *Soran*, or the necessity of a *commotion* to check foreign influence. Chinese history has numerous examples of riotous behaviour becoming widespread and leading to revolution, owing to the inroads made by barbarians in ancient times, and later by foreigners.

As to the present revolution going on in China it appears to go further than any that have gone before; for according to the claims put forward by the revolutionists the present dynasty which has held sway for more than 250 years, must be abolished, without any clear notion of what is to take its place. It seems to me that the fall of the Manchu dynasty is only a question of days; and then what will be the fate of that vast Empire comprising one fourth of the population of the globe? This is a question of absorbing interest, not only to China, but to all the nations of the world. It is easy to discuss the *commotion* now going on in China, and hazard guesses as to the destiny of the ancient Empire, but the real progress of human events is difficult to estimate, and conjecture may be of little value. Change is always probable; and time is ever working wonders. Who would have dreamed, for example, that when the flag of rebellion was unfurled in Busho, that the movement would have so rapidly spread all over China? Yet in little less than two months the whole empire has been overspread with political conflagration. So far had the chief authority lost control of affairs that the Pekin Government was obliged to submit to the demands of the troops and bow to a national assembly in order to preserve a temporary peace. The spirit of the times in China is indeed difficult of reckoning. Still the Chinese are human; and certain courses are inevitable among human beings under certain circumstances. And in nowhere more than in China is history so likely to repeat itself. There we have seen change after change taking place in the rise and fall of dynasties, but it has invariably been the case that the government has come

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to the necessity of ruling by mere force of arms; then years of degeneration set in and consequent loss of power; finally comes *zenjo*, or *hobatsu*, if not *soran*, and then the inevitable new dynasty. Such has been China's past; and such very probably will be China's future. Thus far prophecy is not so difficult; but whether the new regime will be in the form of a republic or a monarchy is the question of the hour, and the one most uncertain of solution. In more remote times, perhaps, one might have thought probable the meteoric rise of some heroic figure capable of turning the tide of events, placing himself upon the throne, establishing a new dynasty and bringing peace. Even now this must come, or the result will be a republic. At present the main danger lies in the tendency to disintegration. One fails to realize the vast extent of China, the many languages and inumerable dialects of her various districts, with wide divergence in even manners and customs, and when is added to this the financial confusion of the various parts of the Empire, the possibility of union and harmony appears remote. China has cracked and broken apart at times of revolution in the past; and to-day we see many provinces declaring their independence like the petty states of feudal days. But as in the past the provinces claiming independence have always been finally brought into subjection to the ruling power, so it probably will be in the future; for the Chinese seem to be as amenable to centrifugal as to centripetal power. Nevertheless self-government exists always more or less in the various provinces of the great Empire; because in proportion to the slackness and inefficiency of the central government, the provinces are obliged to attend to their own affairs. There is little doubt but the provinces would side with the revolutionaries if the revolution showed ample proof of finally being successful. The use of the ideographs in writing, too, has a powerful influence in binding the Empire together, no matter what form the government may ultimately assume. All Chinese use these characters, and it is through them that ideas become common among the educated and ruling classes. This is what has made the Chinese Empire so united as to the fundamental principles of morality; and tends to predispose the people to united effort in times of crisis and emergency.

It is no doubt the influence of foreign ideas that has caused the present revolution in China to assume so different an aspect from its predecessors. This revolution partakes somewhat of the *zenjo*, and also of the *hobatsu* tendency, but in its hatred of the Manchu we see the outcropping of the *soran* idea; but in the demand for a republic and for a new form of government and new laws, there is something so fundamentally different from the past, that it can be ascribed only to the influence of foreign education and the progress of modern civilization among the people. The Chinese are awakening to a sense of their backwardness in comparison with western countries, and are beginning to feel keenly the necessity of reformation to save the state. This dissatisfaction with themselves, has, among a proud people like the Chinese, been rendered more acute by the rise of Japan to the position of a first-class power; and Japan's brilliant exploits in the war with China and later with Russia, has excited a spirit of emulation among the Chinese that only a thorough reform of government and revision of law can satisfy.

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IN THE WAKE OF THE CHINESE REVOLUTION.

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THE DEAD AND WOUNDED.

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HANKOW.

THE BURNING OF HANKOW.

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MARQUIS KOMURA.

FUNERAL OF MARQUIS KOMURA.

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MARQUIS JUTARO KOMURA

IN the death of Marquis Komura Japan has lost one of her greatest sons. The deceased statesman and diplomat was great in many ways, but in none more than in the unselfish and patriotic ambition to bring his country to a foremost position among the great Powers. The greatness of this man's character had so many admirable aspects, that it is only through the long and sober retrospect of time that his countrymen will be able to appreciate fully and adequately all that he has been to Japan. When he entered upon his brilliant and strenuous career as a public servant he found his nation antiquated and unknown to the world; when he died he left Japan with a name of fair renown among the first-class nations. When the time of his just appraisement comes the historian of Nippon will reckon this man among the more illustrious of her sons, a man who accomplished the most noteworthy national achievements in the face of what to most men would have proved unsurmountable obstacles.

Who can forget the picture of him sitting day after day at the Portsmouth Conference, facing the political and financial forces of the Czar of all the Russias? Diminutive of stature, frail of constitution, but big of brain, there he sat with silent mien, resisting with grace and dignity all the forces brought against him, till his opposers were filled with suspense before his enigmatic countenance. Only when it came to a question of money did he finally give in; better to suffer reproach from his people at home and face the knife of the assassin, if need be, than see his country continue a fierce and bloody war merely for the sake of a money indemnity. Here we have a true revelation of the man he was.

When the Marquis Komura left the Portsmouth Peace Conference for home it was with no little misgiving; for he had some foreboding that but one fate could wait him after the conclusion of so unpopular a peace. Before the steamer arrived at Yokohama he wrote out carefully a personal account of the Peace Conference, to be presented to His Majesty, the Emperor, in case he himself should not live to be received in audience. Komura was ready to die for the principles he had upheld during the dreary and trying days of negotiation, and for the terms agreed upon between the two contesting nations, but he was not willing to die without seeing to it that the report which the Emperor expected of him, was duly presented, if not by his lips, at least by his dying hand. Handing the carefully written document to his secretary, he instructed him what was to be done with it, in case anything happened to himself. Here again we have an indication of the character of the Marquis Komura.

Fearless, he landed and braved the grim-faced multitude that had assembled to witness the return of the delegates, and made his way unmolested to the capital to deliver the famous report in person. The angry populace durst not touch him; for was he not the special messenger of the Emperor, and had not

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the people, as they still have, a silent conviction that the Marquis Komura was *right*, and that he came out of the ordeal of the Portsmouth Conference as unscathed as any man could have come.

The origin of this great man, and his rise to power and influence in the deliberations of his country, form a record inspiring to all interested in noble personal ambition. In the period of Japan's emergence from the feudal state, Komura was one of a band of young men selected for brightness of promise and sent to Tokyo for education. A society had been started known as the *Koshinsei*, by which the most hopeful youths of the various leading clans should be supported in the capital, with a view to acquiring modern languages and modern science, and becoming generally familiar with the new learning. It was but natural that so marked a youth as young Komura should have been chosen as one of those thus favoured, and the eyes of the government soon fell upon him. Accordingly in 1875 he was among the batch of young Japanese students sent to college in the United States.

Some of his school-mates still living like to refer to their early impressions of young Komura, and a recollection of these school-days goes to show how prominent from the first were the indications he revealed of coming greatness. In almost every affair of importance among his comrades Komura was chosen as the representative of the class. The students of the school he first attended in Tokyo nicknamed him, "the councillor," because on his desk he used to keep a photograph of one of the Imperial councillors, which he pretended to have received from the owner; and it was easy to see that young Komura even at that age had an ambition to attain a very high place in his country's confidence. He was accustomed to answer his comrades, when they chaffed him about his ambition, that he intended some day to become a councillor of his country, and that he hoped to be able to fill the position as faithfully and well as the councillor whose photograph he treasured on his writing table.

A prominent feature of these early days was his quiet humility and his extreme indifference to clothes and matters of personal appearance. This disposition he retained through life. In his poor student days he was often obliged to be scant of means; frequently being shabbily dressed and having to wear secondhand *geta*. But he was not altogether immune to love of tricks and mischief, after the usual manner of boys; and was generally unselfish and amiable, winning the esteem of all who knew him.

His life in the United States would in itself form an interesting chapter in his history, but one can do little more than mention it. After some preparation he entered Harvard College, from which he graduated in 1877, having been already a graduate of the Old South College, in Tokyo. All through his after life Marquis Komura retained that love for America and things American, that he first imbibed at Cambridge.

Upon returning to Japan he entered the Department of Justice but was soon transferred to the Department of Foreign Affairs, where he began his public career with such marked ability and unusual success, that he rose rapidly in the confidence of the Government. It was seen in are markably short time that Komura was far too great a man to be left in the archives of the Translation Bureau; so he naturally became prominent in the Department of Foreign Affairs. As secretary to the Foreign Minister he displayed more acumen than his superiors and won not only their admiration by his humility but their

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trust by his accuracy. In the Japanese Legation at Seōul and later in the Legation at Peking he so ably represented his country that there was no longer any doubt of his superior diplomatic ability and his future career was assured. In the awkward situation created in Korea by the assassination of the queen, Komura straightened out the difficulties with an evenhanded justice that indicated the spirit he afterwards showed in the Portsmouth Peace Conference. He sent the guilty parties up for trial and that was all that he could do. As Japanese Minister at Washington and afterwards at St. Petersburg, Komura won golden opinion as an able and dignified statesman, representing his country with admirable reticence and tact. Upon the formation of the Katsura Ministry in 1901 it was only what everyone expected when Komura was elected for the portfolio of Foreign Affairs. Then later as Japanese Ambassador in London, Count Komura, as he was then called, endeared himself to the people of Great Britain and succeeded in bringing about the happy consummation of the Anglo-Japanese Alliance, which was a marvellous achievement in view of the difficulties. It may not be known to many outside the secret circles of diplomacy that at that time Japan was in negotiation with Russia, and to be able to relinquish this without wounding the susceptibilities of a friendly Power, was a task which a man with the consummate tact of Count Komura alone could accomplish. So high was he held in the esteem of the British people, that King Edward conferred upon him the honour of knighthood. The renewal of the Anglo-Japanese Alliance for a further term of years, and the conclusion of new treaties last year with all the leading Powers of the world, on terms of absolutely and evenhanded equality, were the two great achievements that he last set his hand to and carried out.

It must not be forgotten that through all his strenuous labor, often at night as well as by day, for the improvement of Japan's foreign relations and the rehabilitation of his country, Marquis Komura was secretly but bravely fighting the dire disease to which he finally succumbed. From early days he had been threated with consumption, to which his frail constitution rendered him particularly liable, but he fought a brave battle against it, doing his duty in the face of physical weakness and great indisposition. His colleagues often wanted him to give up and take a rest, but he declined, preferring to finish the great tasks to which he had set his hand. Only those familiar with the degree of personal and private suffering he endured for the sake of his country, can well appreciate the greatness of the spirit that was in him. When at last he was forced to give in to the attacks of the disease, he probably knew that his last battle was fought and that the end was not far off. Up to this time he had never failed in his duties at the Foreign Office. Feeling that his great work was at last finished, he retired to his villa at Kamakura to await the end. Before departing from Tokyo and the scenes of his marvellous activities, he left no word with his relatives, save that the gifts which the Emperor had made him from time to time, should be carefully packed up and stored in the Foreign Office to await developments. During the hours when life hung on but a thread, he read chiefly English books, for he was a master of the language, and loved its literature and thought. As the final moment came, a volume of Tennyson was found in his hand, and a volume of the Oxford Book of English Verse was found on the table at his bedside. Both books were laid in the coffin beside him and went with him to his last resting place in Aoyama. Thus departed a man who never feared to do what he deemed his duty in the face of even the most trying circumstances, and who amidst the arduous duties of an active and public life, never left a blot upon his country, nor revealed the smallest alloy of selfish ambition in the discharge of his duties to the state.

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THE PLUM BLOSSOMS

On the blossoms of the plum
The snow is thickly falling;
I wish to gather some
To show you, love enthralling:
But lo, within my hand
It has melted and is gone!

—From the Manyoshu
Translated by J. Ingram Bryan

CONSTANCY

The hue of the blossoms
Fades in the snow;
But out of the cold
Sweet odours flow:
Its presence is there,
The plum blossom fair!

The heart of the human
No one can know;
But the fair plum blossom,
E'en under the snow,
Is warm with fragrance
As in childhood's days.

—Tsurayuki in the Kokinshu
Translated by J. Ingram Bryan

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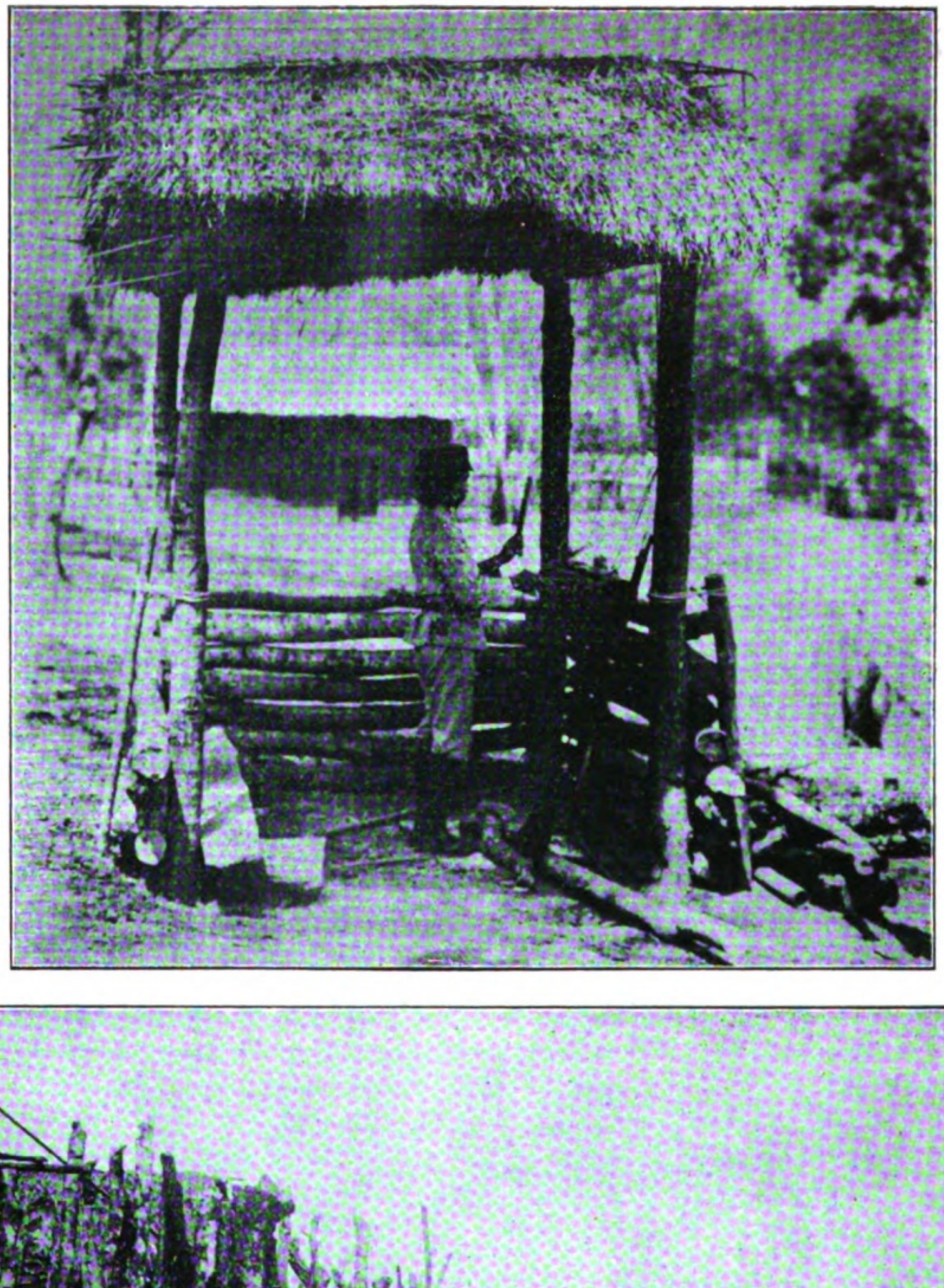

Upper: WARNING THAT SAVAGES ARE APPROACHING.

Lower: SOLDIERS MANNING THE FORT.

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SAVAGES IN WAR PAINT.

PRIMITIVE DUGOUTS.

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THE HEAD HUNTERS OF FORMOSA

By Y. NAKATSUDA

THERE are few places on the earth to-day where man may be seen in his condition of primal savagery; but with the exception of central Africa, there is perhaps no spot where the aboriginal state of the genus *homo* can be seen better than in the island of Formosa, now a territory of Japan. Here man may be seen living in his primitive hut of bark, in his innocent nakedness, practicing his cruel and bloodthirsty customs, sailing about in his aboriginal dugout, much as his ancestors used to do in prehistoric days. We say he may be thus seen; but he that would do the seeing, takes his life in his hands. For the one consuming passion of the Formosan savage is human heads, and all who do not care to lose their heads, give him a wide berth. Seeing the savage in Formosa is not exactly a recreation, most of the spectators so far being well armed soldiers who, notwithstanding their weapons, know no greater terror than an attack from the savage.

Ever since Japan's first occupation of the island of Formosa in 1895 the Imperial Government has been engaged in a constant and earnest endeavour to subjugate the savages and win them to the ways of civilization. But as this friendly approach has been altogether onesided, the task has meant constant warfare even to the death. It may seem surprising to some people, but it is nevertheless true, to say that for the last sixteen years there has been going on in Formosa a state of war in which the savage has been attempting to block the onward march of civilization beyond the old frontiers. When one thinks that, in spite of such a long and persevering effort to conquer the savage, some sixty per cent of the island is yet under his sway, one gets some conception of the immense difficulty of the task undertaken by Japan. It is believed that the savages of Formosa at present number about 100,000, comprising nine different tribes, scattered about in some 800 communities or villages. The Japanese roughly divide them into northern and southern tribes, the former being regarded as the more savage and untractable; and it is among these more northern tribes that the ghastly joy of headhunting chiefly prevails.

Ethnologically these Formosan savages are supposed to be related to the Malay race; but their facial peculiarities indicate a somewhat wider differentiation of origin, some of them closely resembling Chinese that have degenerated into savagery. On the whole, however, they represent a people who have never in their own strength been able to rise to even the lowest form of civilization, and who fight with fierce and fiendish persistence against all attempts to introduce civilization amongst them. A further evidence of their wide divergence of origin is the fact that some of the tribes are of much milder character than others; and several of these gentler tribes have submitted to government and taken up with modern ways.

The customs and habits of the headhunters proper are hideous and grewsome in the extreme, in degree of cruelty not behind the ancient Indian scalpers of North America. In his ceaseless quest after human heads the Formosan savage has a double motive: he wishes thus to avenge himself on his enemies and at the same time to accumulate the requisite number of skulls to attain a position of respectability among the fellow members of his tribe. The more skulls a young savage can boast the higher is he held in the esteem of his superiors, and the more is he regarded as a protector of the race. A fellow that has failed to

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collect a goodly number of skulls, would stand small chance of being allowed to take a wife and become responsible for the protection of a household. Consequently to show prowess and to have a right to ask for the best girl on hand, the savage youth is always on the look-out for heads. In the early morning he sleuths off through the forest and underbrush to the frontier plains; and with spear and rifle in hand he watches his chance. All day, perhaps, he has to lie hidden in the thicket, before the opportunity arrives. Then the sun gets low and the sultry heat lessens. Now the farmer comes out in the cool of the evening to hoe his vegetables. The young savage lifts his rifle, the farmer drops, and the savage rushes upon his victim, severs the head from the warm trembling body, and makes off to his tribal camp, howling with triumph. Better still does he regard the day's luck, if the victim happens to be a mother with her baby on her back, venturing afield to get a few carrots or radishes for the evening meal; for then the savage can kill two birds with one stone, so to speak, and he is received with wild acclaim in the ancestral village, bearing two trophies instead of one. Thus has many a settler, many a policeman, and many a soldier lost his head in Formosa during the last sixteen years.

Sometimes the skulls are set in the midst of a rejoicing multitude and dances are celebrated around the symbol of victory. Afterwards the additional trophies are added to the list already growing to satisfactory numbers. These grewsome signs of prowess are laid along stands made of poles, where the exhibition will be most effective; or they are strung up to the roof-trees of the hut as household decorations and proofs of prestige personally won. As the Japanese soldier breaks in upon these tribal compounds, from time to time, after a successful campaign against some desperate tribes, he beholds the dry and bleached skulls of his fallen comrades ornamenting the yard of many a savage habitation. What his feelings can be, no one but he can appreciate. If he has been sometimes suspected of a policy of extermination rather than reclamation, who can blame him? When fighting fiends thirsty for your blood, well, there is not much to be done but fight. Under circumstances where kindness receives no encouragement, and every friendly advance is answered by outrage and treachery, spearing and decapitation, there is nothing to be done but resist to the utmost.

The Imperial Government has been carrying on, under much expense and with great assiduity, a double campaign; one for the reclamation or expulsion of the savages, and another for the purpose of keeping the savage within his haunts and protecting the settlers and the native agriculturists of Formosa. The Japanese forces are closing in upon the strongholds of the savages as fast as is possible under the circumstances; and the Government has at the same time stretched a line of police guards across the entire island between the savage districts on the one side and the settled districts on the other. The expeditions sent into the mountain fastnesses after the savage tribes have encountered almost unsurmountable difficulties, the task being tantamount to attacking mosquitoes. Not only are the savages difficult to get at, but they lure their pursuers into traps in the most difficult places, and from behind the higher rocky positions shoot down the soldiers before any effective advance can be made. When at last, after the loss of many lives, the heights are successfully scaled, lo, there is nothing to be seen, the savage having vanished as though he had never been. Thus it has gone on from year to year.

The work of the frontier guards is very much like that of the Romans in keeping back the fierce invading Kelts in north Briton in the early stages of the Roman occupation. The Romans were at last forced to build walls from coast to coast across the island. The Japanese have tried this plan to some extent in Formosa, making the wall, not of stone, but of barbed wire and charging it with electricity instead of covering every inch of the way with guards. Watch-towers are placed at

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GRUESOME TROPHIES OF THE CHASE.

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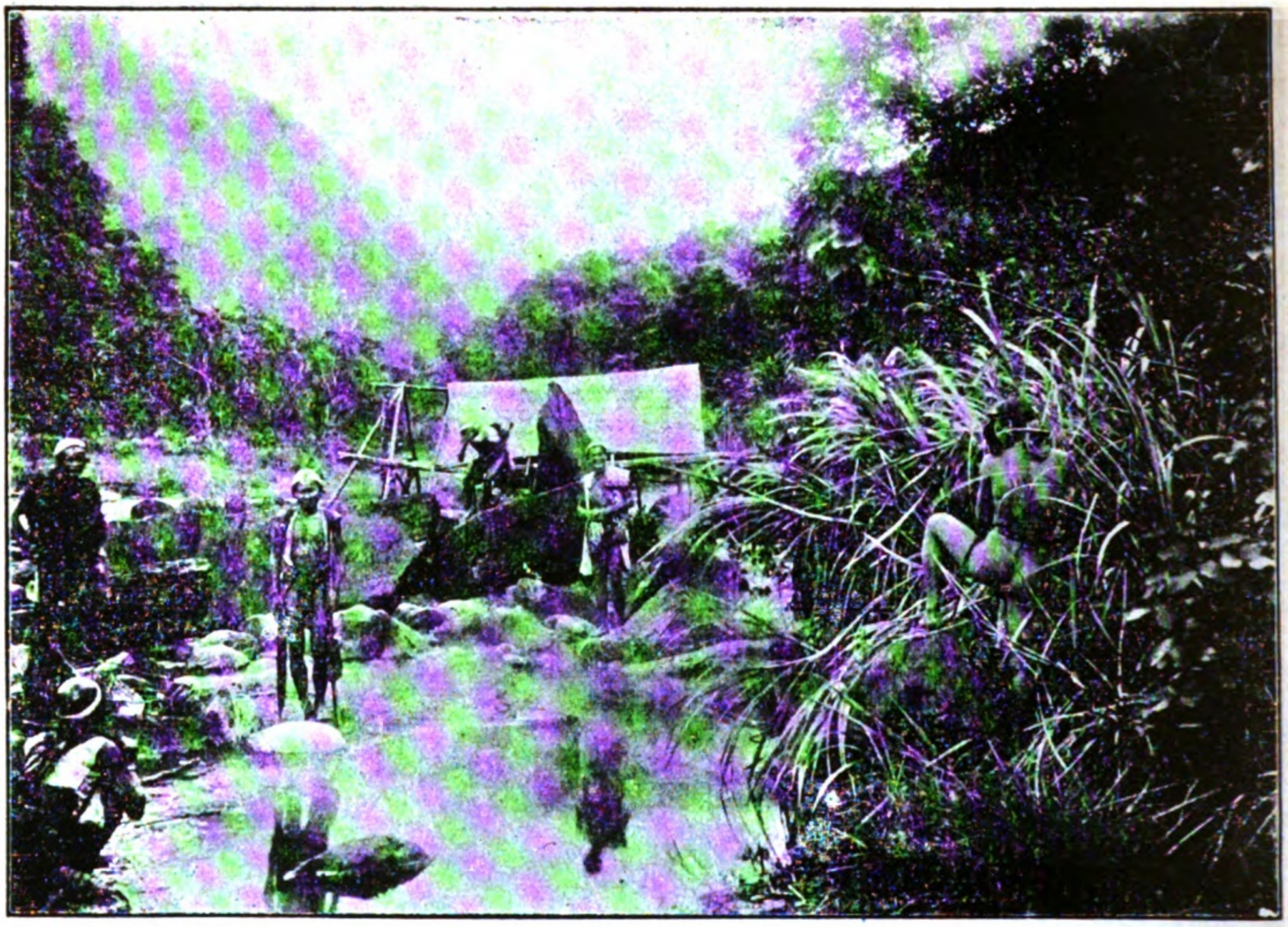
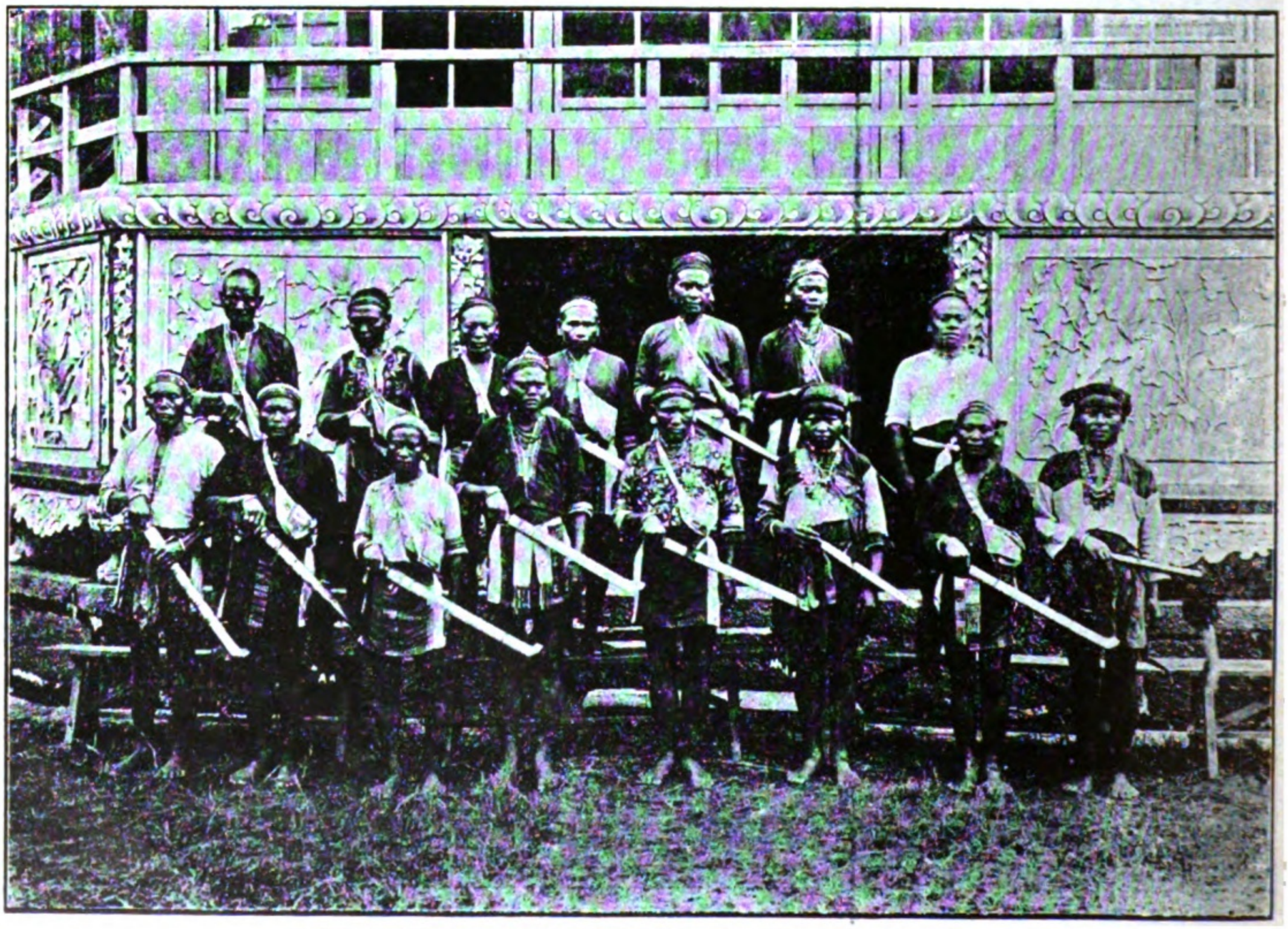


SAVAGES BATHING AT HOT SPRING



SAVAGES RESEMBLING DEGENERATED CHINESE.

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communicating distances; and on the appearance of the savages a drum is beaten and the police force assembles. In spite of all these precautions it is astonishing with what agility the savage escapes the guards and makes sure of his much praised trophy. Every year the number of killed among settlers and soldiers runs up into the hundreds. The fact that the Japanese Government has spent millions of money and sacrificed a great many human lives in trying to subjugate these savages without complete success, shows not only the sincerity of the authorities in doing what they can to civilize the newly acquired possession, but the very great difficulty of the task before them. There are few who would venture to criticise the methods adopted or say that any oth r country could have done better. No one believes for a moment that the Government ever permitted a policy of mere extermination. Such procedure would not only be contrary to the Japanese constitution, but would be out of harmony with all Japanese precedent. The fact that the Ainu, the aborigines of the main island of Japan, yet live and thrive in the north of Japan, proves that the ancestors of modern Japan were content to push their enemies northward and let them be, when they might easily have exterminated them. It would be a comparatively easy task to overrun Formosa and wipe out the savage, if that were the policy of the Government. The fact that the process of subjugation is so tedious and slow, but shows that the aim of the Government is to win and civilize the savage, and resort to arms only when forced to do so.

It is most satisfactory to note that the Formosan Government has, in the case of a number of tribes, conspicuously succeeded in leading them into settled and civilized ways. Those that have agreed to enter upon ways of peace, have been in every manner encouraged by the authorities in persuits of fishing and agriculture, and are getting on well. True, the authorities have frequently found their confidence misplaced, when on the appearance of a savage attack, those who had submitted, suddenly threw off their allegiance and joined their savage brothers in a murderous attack on those who trusted them. These treacherous outbreaks are most difficult to endure with patience, but the police have on the whole been unusually forbearing.

It is believed that the greater part of the country occupied by the savage tribes is rich in timber and mineral resources. Primeval forests of valuable wood, such as *hinoki* abound everywhere in the savage regions, while the prevalence of the valuable camphor tree is well known. The exploitation of these resources is being pushed under guard along the frontiers but under the usual trying circumstances.

Last year the authorities tried the experiment of bringing some of the more amenable savages to Tokyo to let them see the nature of the power behind the campaign in Formosa, and to impress them with a general view of civilization, so that they might take back to their fellow-tribesmen an account of what they saw, and encourage the savages to take a more reasonable attitude. What these relics of primitive man thought of man in his full development, would be difficult to ascertain. When they thought an automobile was alive, and that street cars were moved by magic, what must they have thought of Tokyo life generally?

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AMERICANS WHO HAVE HELPED TO MAKE JAPAN

By DR. J. INGRAM BRYAN

AT a time when there appears to be a disposition among some to foment distrust between Japan and the United States it is well to keep in mind the share America has had in making Japan what she is, as well as Japan's becoming gratitude to the people that have done so much for her development. Though there is much talk by rumour and telegram of excitement in Japan over American utterances on the foreign policy of this country, we who live in the heart of the Empire know nothing of it. The people as a rule take little interest in what is said abroad unless it effects their immediate interests, and the Tokyo officials are well aware that irresponsible speeches do not represent American opinion. There is, of course, a considerable degree of surmise in Japan that a certain section of American society is becoming dissatisfied with what it assumes to be Japan's ambitions in the Far East, but the authorities appear to take little notice of it. Still there is no doubt that, unless the press is tactful and considerate in both countries, it may do something to impair relations that otherwise might remain amiable. Continuous dropping of water will wear even a stone, and if a nation be steadily haggled, its feelings must in time be ruffled.

The trend of history has been to bring America and Japan into mutual association. When Columbus set out to discover new lands it was not America but Japan (Zipangu) that he had in mind. The result of his great adventure was to people the New World with a nation that has since overflowed its borders and now, from the shores of the Pacific, faces Japan, the goal of Columbus. When Commodore Perry attained what the great Genoese sailor failed to achieve, the whole Japanese nation, as soon as his motive was understood, awoke to welcome him as the messenger of light. When he finally succeed in negotiating the first treaty that Japan had agreed to enter into with a foreign country, a feast in celebration of the event was given on board the ship "Powhatan," on which occasion a guest named Matsuzaki embraced the Commodore, exclaiming: "America and Japan, one heart." So the two countries have remained for more than fifty years; and no one that has the interests of either country at heart, would have it otherwise. The Japanese have never ceased to have for the American people the unbounded admiration which Perry excited. A monument stands to his memory on the shores of the bay where he first landed, and his name is revered as the one who in the days of Japan's innocency, induced her against the importation of opium. Perry was the first of a long list of Americans who have had a large part in the making of modern Japan. Townsend Harris, the first United States Minister to Japan, is still honoured in the country, as the foreign representative who in the days

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of Japan's novitiate in statesmanship, disinterestedly advised the Tokyo authorities, and thus enabled them to hold their own with foreign diplomacy. Japan, too, looks with gratitude to America as having led the way in assisting the country in bringing about treaty revision, when other nationalities were challenging the Japanese quarantine regulations, the United States Government was the first to set the example of respecting them. The unchanging good will of America was again seen in its ready consent to postal and telegraph conventions with Japan, when others were raising objections. Nor can Japan ever forget America's magananimity in refunding the Shimonoseki indemnity.

In addition to these acts of beneficence extended toward Japan by the United States, there are numerous instances of individual benefaction and good will that will live forever in the mind of the nation. In saying this I am repeating only what some of the leading Japanese have themselves said. Dr. Verbeck's long service in elevation of the moral and educational ideals of the Japanese has left a permanent impression for good on their civilization. In this connection eminent services were also rendered by the Rev. S. R. Brown, whose pupils were Toru Hoshi, the great politician, and Baron Tsuzuki, the distinguished diplomat and statesman, as well as Mr. Saburo Shimada, the noted orator and publicist. Mr. Brown was the first to impress on the Japanese authorities the necessity of improvements in female education, and for them engaged Miss Kidder who in this department has had an immense influence among the women of Japan. Dr. Hepburn too was a citizen of the United States, and his monumental work in compiling the first English-Japanese dictionary cannot be too highly estimated. Dr. William Elliott Griffis, another American, had much to do with influencing Japanese education in its nascent stages, while Dr. David Murray was the father of the nation's present educational system, modeling it after that of the state of Massachussetts. To Dr. J. C. Berry Japan owes the reformation of her penitentiary system, and Mr. J. B. Williams instituted the taxation system of the country. An American lady, Miss Talcott, inaugurated Japan's system of hospital nurses. Mr. S. R. Bryan established the postal organization of the Empire. Colonel Clark, the founder of the Sapporo Agricultural College, and Dr. Fenelosa, the promoter of fine art study in Japan, were both Americans. The geological formation of the country was quite unknown until the coming of an American, Professor Lyman. Professor Penhallow another American, first taught the Japanese the science of metallurgy and mining. The study of Evolution, Anthropology, and Western science generally, were first encouraged in Japan by Professor Morse. Even the Japanese telephone system was inaugurated by an American named Mendenhall. To-day the chief adviser of the Japanese foreign office is an American, and no foreigner in the country is treated with greater consideration and respect by all classes of the Japanese: I refer to Mr. Dennison. The late W. D. Stevens, Japan's adviser in Korea, was also an American. Professor Swift of the Higher Normal College is also a citizen of the United States, and his many years of service in the cause of education in Japan are gratefully referred to by all classes of

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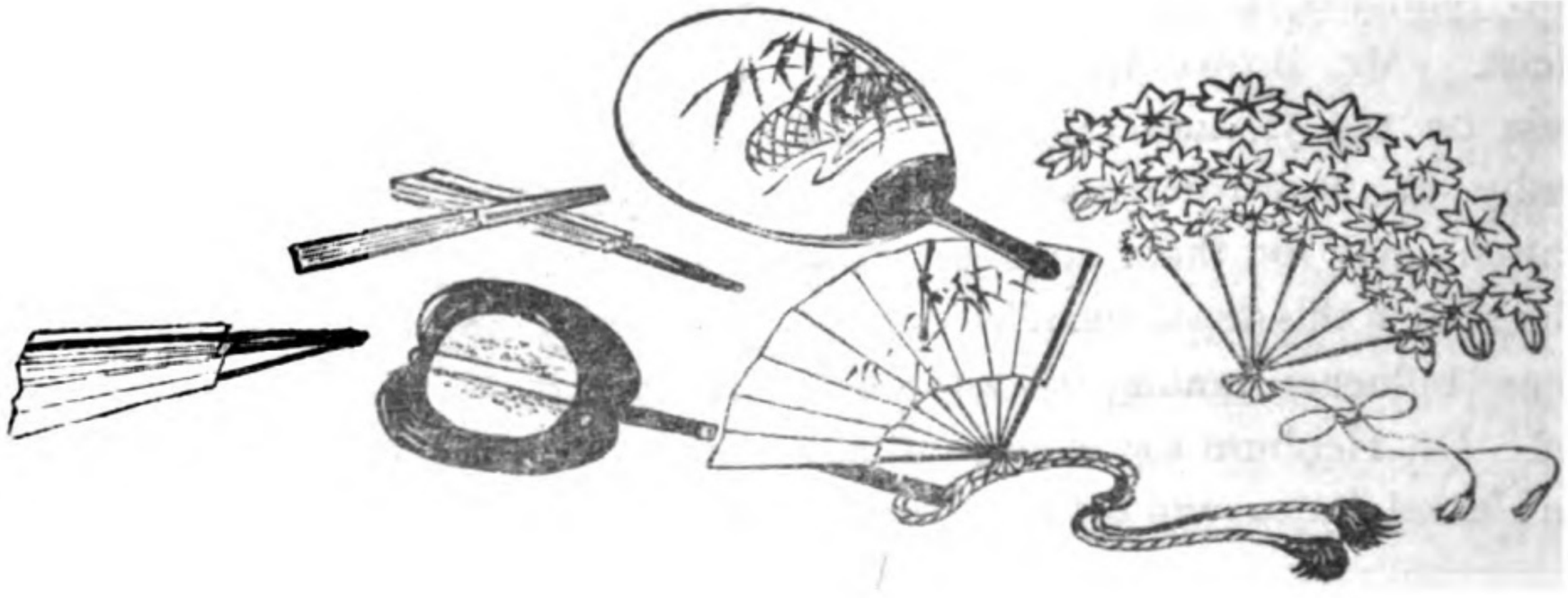
the people. Nor is the splendid work forgotten he did as executive secretary of the Perry Relief Association, the organization through which Americans contributed so liberally for the widows and orphans of the soldiers in the late Russo-Japanese war.

Many others could be named, but space forbids a detailed account of all that Americans have done for Japan. The army of missionaries throughout the country is largely recruited from the United States, and the influence these have on the life and general education of the nation, is deeply appreciated by the more intelligent classes of the Empire. Their schools, when standard warrants, are given equal privileges with those of the nation and the many American teachers in the various higher institutions of learning throughout the Empire are a highly appreciated body of men. All that could be said of the service rendered by other nationalities to Japan would reach beyond the caption of this article. But daily experience among all classes of the Japanese, especially among the more intelligent classes, convinces one that in the heart of Japan there is very great regard for the American people. Whatever troubles arise over the respective ambitions of the United States and Japan in Manchuria or elsewhere, I am persuaded the latter will do everything within the limit of reason and of national possibility to minimise differences and to promote amity and good will. The Knox Proposal was looked upon by all classes of the Japanese as forcing Japan to make a refusal that she hated to make to a friendly nation, yet the effort was made on all sides to regard it as a mistake made with the very best intentions, and therefore to be no ground of illwill. In what other country besides Japan have tourists been received with official honour and invited to receptions by eminent men, as citizens of the United States, merely on pleasure bent, have been when touring Japan? Japan still looks warmly toward America as an ideal, in more ways than one, and sends large numbers of her students there annually to drink at the fountain of American education. The interests of both nations on the Pacific are mutual and interdependent. The one cannot reach achievement without the other. Much will depend on how faithfully American commerce and diplomacy try really to understand the reticent and silent man of Nippon, who always finds great difficulty in saying what he means, and still greater difficulty in speaking of differences at all.



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COMMODORE PERRY.

TOWNSEND HARRIS.

G. F. VERBECK.

J. C. HEPBURN.

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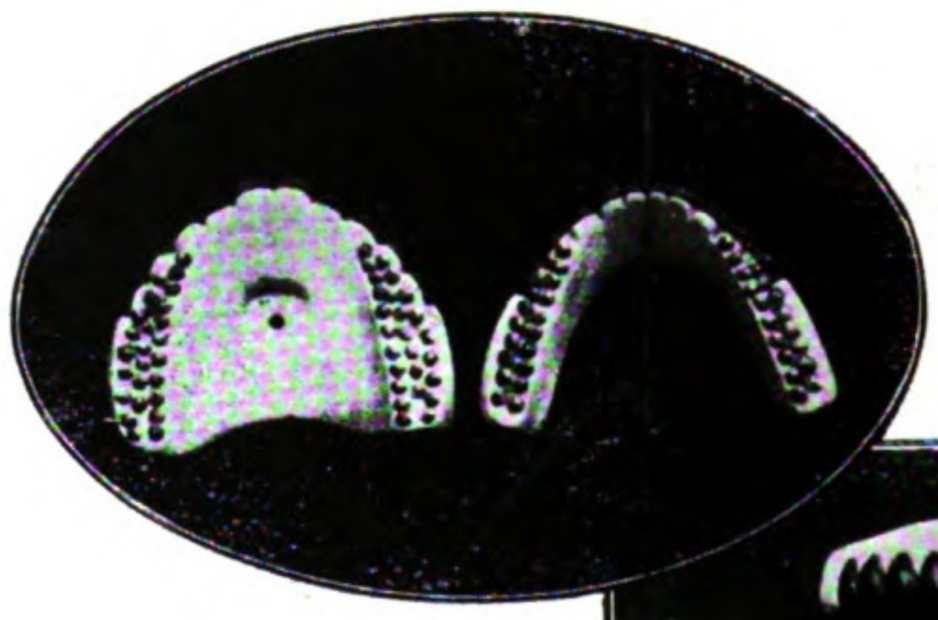
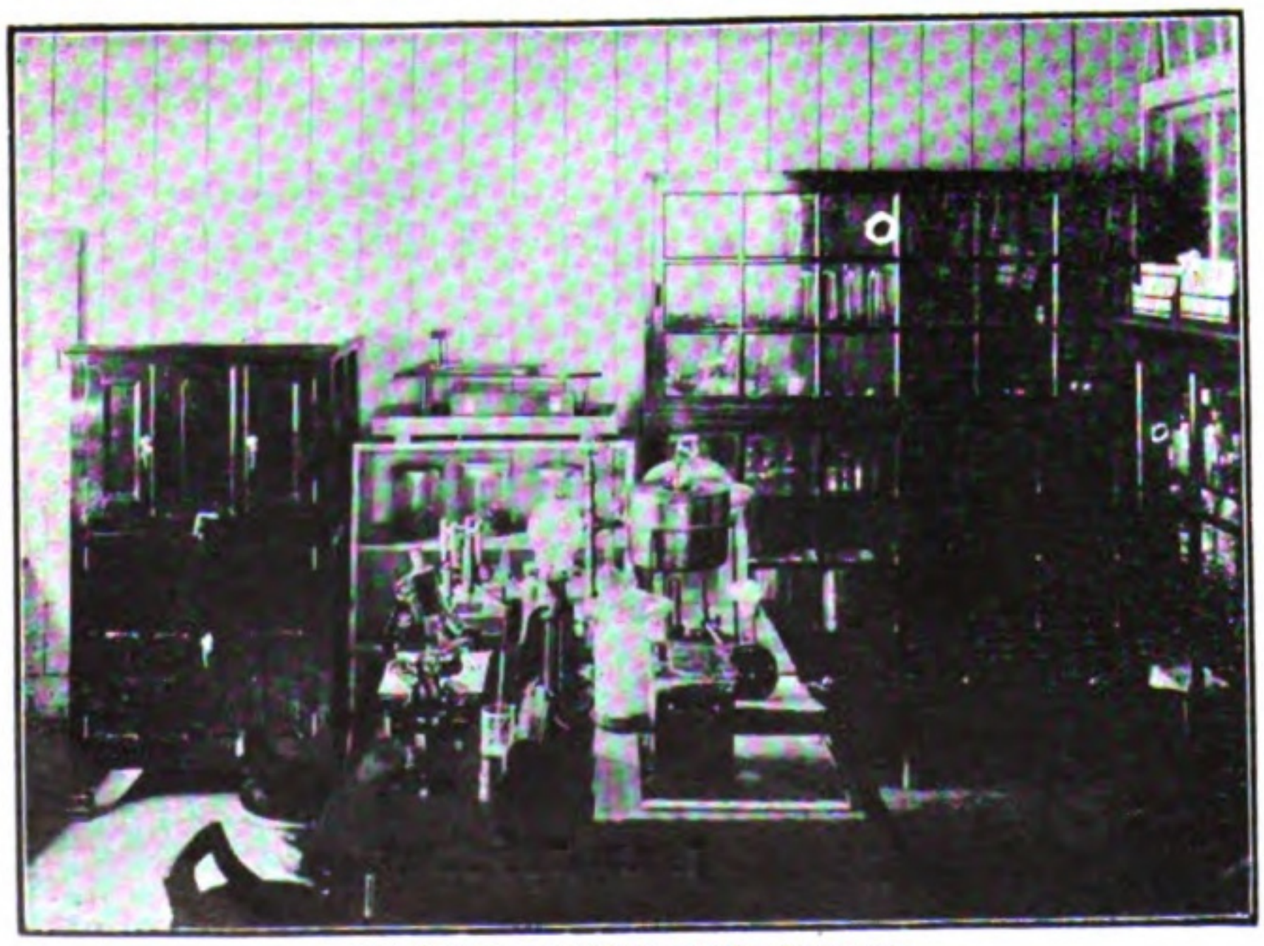
THE TOKYO DENTAL COLLEGE.

DR. CHIWAKI, PRESIDENT
OF THE TOKYO DENTAL COLLEGE



ARTIFICIAL TEETH OF
OLD JAPAN.



BACTERIOLOGICAL ROOM.

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JAPANESE DENTISTRY

By DR. MORINOSUKE CHIWAKI

PRESIDENT OF THE TOKYO DENTAL COLLEGE

IT will doubtless be a surprise to many foreigners to be told that professional dentistry existed in Japan long before it was heard of in occidental countries, though, needless to say, it was in no sense based on true scientific knowledge, and probably often did more harm than good. On the whole, however, it must have afford some measure of relief, or it would have died a natural death. While its successes were moderate, it is possible that its failures were extreme, which may, to some extent, account for the slow progress of foreign dentistry at its inception in Japan, the professional dentist being more or less unpopular. The specimens of ancient Japanese dentistry that have come down to us, do not at all tempt us to desire a return to the times which produced them. Sets of teeth appear to have been frames in which crude forms of artificial teeth were inserted; and what the experience of the unfortunate users may have been, we have no means of knowing. Nor do we know much more as to the trials of those who forbore the use of such cumberous machinery and made up their minds to endure the ills they had rather than fly to those they knew not of. Of but one thing are we certain, namely that our old time dentists were sadly defective from a scientific and modern point of view.

Modern scientific dentistry was introduced into Japan by American practitioners; and Japan has continued to look to American colleges as the most practical and efficient in equipping the dentist for his work. It may be said that the first Japanese students of the art were not very apt pupils, from a foreign point of view. Though we had long been noted for deftness and dexterity in the ordinary arts and crafts, we did not get much credit from our foreign patients for handiwork in the human month. The tendency to depreciate us was furthered by the fact that our own people did not appear to have any great confidence in tooth-doctors, as we were called. It is quite possible, indeed, that many of the practitioners of the time, were mere quacks who gave more trouble than relief. But with the coming of the American system of dentistry the profession took a new lease of life and usefulness, and has at present attained a very high level of efficiency.

Japan has now been studying the science of dentistry for some forty years; and during that brief period the advance made has been nothing short of marvellous. One of the first to undertake the practice of modern dentistry was Dr. Obata of Tokyo, who enjoyed a large foreign patronage, and also had the confidence of ever increasing numbers of his fellow countrymen and women. Though twenty years ago he was thought wonderfully skilful in the art, he would probably be reckoned out of date as an expert of to-day. If his wo.k was considered crude by some foreigners, yet there are those of them who upon showing it to some of the best dentists

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MARIAGE DELIRIANT

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of London or New York, were told that though it was a bit crude, it was scientifically and well done, and apart from the finishing touches, it could hardly have been better done. He is now dead and gone, but there are people in Japan who still have the fillings he made, and the teeth are in good working order yet. And this in spite of the many criticisms he received during his busy practice. There are those whose chief recollection of Dr. Obata is that of an earnest grizzly faced man, holding a steel punch to a half-filled tooth, while a boy struck the end of it with sharp blows from a mallet, the victim fully especting that at each succeeding blow, the crown of his dead would come off, the victim's head, unfortunately; not the dentist's. Some were amused too at the arrangement of the shop, which had a long row of chairs after the fashion of a very pretentious barber shop; and one specially up-to-date chair in a little room by itself, for foreigners, who objected to being stretched out morgue-like in a row, with a boy, or several boys, taking their turns passing from gaping mouth to mouth; all of which was tantamount to being operated upon in public, in the foreigners' opinion. Well, this has now pretty well passed away, and its disappearance shows how wonderful has been the progress even in the last few years. Yet Dr. Obata rescued the profession of dentistry from the position of contempt that had been assigned it, and left it on a level of high scientific achievement. Among the more conspicuous of these pioneers of scientific dentistry must be named Dr. Kisai Takayama, founder of the Tokyo Dental College; for the beginning of true scientific dentistry in Japan must be associated with the founding of this important institution, the mother of the majority of qualified practitioners now holding license in the Empire. In 1883 the Imperial Government passed a regulation to the effect that every candidate for dental practice must undergo an official examination and procure an official license. For the instruction and practice necessary to pass such an examination, the candidates had to depend on the insufficient knowledge received in the offices and operating rooms of other practitioners who had been abroad. To relieve this difficulty the Tokyo Dental College was born in 1890, the founder and first president being Dr. Takayama.

At first there was the usual difficulty in financing the school, largely from want of public appreciation, but the president persisted in his efforts and at last rejoiced to reap the successes he deserved in seeing the college in a thoroughly prosperous condition. During the twenty years of its existence it has sent out some 1021 graduates and licensed practitioners, and each year sees an increasing number of entrants. The Tokyo Dental College now gives a thoroughly up-to-date course of three years in all branches of dental knowledge, with every encouragement and facility for post graduate work; and as its professorial staff the college has most of the leading practitioners of Tokyo, the majority of whom are graduates of American dental colleges. The college is conducted much along the lines of an American institution, and in all respects is practically equal in standard to colleges abroad. The total cost to a student in fees for a year is the very reasonable sum of only 70 *yen*, and for post graduate work, 20 *yen*. In the

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large and much patronized infirmary attached to the college, there is unequalled opportunity for study and practice, the number of cases treated in the space of one year being no less than 26,247.

Thus in the Tokyo Dental College the student receives a perfectly modern and scientific education in the theory and practice of his art; so that if he attends to his business and proves worthy of the training received, he is sure to have a good practice, for in no country in the world are people more careful of their teeth than the Japanese. Consequently the services of the dentist are in constant requisition. The fees are in most cases very moderate compared with prices charged by foreign dentists, the usual charge being about 1 *yen* for an amalgam filling, 4.50 for gold filling and about 10 *yen* for a gold crown. Those who happen to be too poor to command the services of a regular practitioner (and there are very few such) may be accomodated by the itinerant dentist, who carries his outfit with him and goes from house to house. Foreigners are sometimes surprised on going into their kitchens to find some of their servants sitting on the floor in the hands of the travelling dentist. Needless to say these gentlemen are not regular graduates, being strangers to the halls of a dental college. Nor do they all hold license from the Government, their house to house visitation being for the purpose of escaping the license required for the opening of an office for practice. By them poor people have all their teeth extracted and a whole set of new teeth put in for the sum of *7 yen*, it is said. Possibly these are the relics of the dentistry of bygone days. Having obtained admission to some practitioner's office as boys or assistants they manage to pick up enough knowledge to enable them to make a living by experimenting on all who are willing to run the risk of exposing their teeth to such inferior treatment. Japan now enjoys every facility for dental treatment that is enjoyed in the countries of the west; and, as in the west, h s every kind of practitioner, from those quack gentl men mentioned a moment ago, to the most skilful and efficient that modern science and education can produce.

THE UNDYING PASSION

He loved me in the time of flowers,
And through the autumn weather;
He loved me still in winter hours,
When we grew old together;
And when at last the flower-seed oil
In fervent flame illumed us,
He kissed the flame without recoil,
Till old-time love consumed us.

—From the Japanese
Ariel

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TOSA NIKKI

By TSURAYUKI

TRANSLATED

By FLORA BEST HARRIS

[Mrs. Flora Best Harris (1859-1909), the late wife of Bishop M. C. Harris, was well-known and especially loved by the Japanese, both in their native land, and in hers, as a teacher and friend. She first came to Japan in 1873, returning to America only on account of poor health, but coming again several times subsequently. In the literary world she is best known for her hymns and poems.

Tsurayuki was a classical writer of old Japan, 10th century. His family was of Imperial descent, and he won honors both political and literary. Departing from the established rule of using the Chinese, he wrote in his own tongue. "Only a master of ancient Japanese," says the translator, "could transfer by paraphrase to our direct Anglo-Saxon speech the graceful simplicity of Tsurayuki's prose in this fragment of another age." Tosa Nikki, or the Log of a Japanese Journey, is reprinted by the kind courtesy of Bishop Harris.—Editor.]

IV

27th.—The waves being rough to-day, the ship did not venture out. All on board, dreading lest the violent gale should continue, were in sore dismay.

A certain person composed a Chinese poem, the purport of which was as follows:

"As we gaze on the sun in the heavens, 't is near us—
Distant the capital hid from our vision."*

Upon this a certain woman also composed the following stanza:

"Even the sun in the heavenly spaces,
Discerned by our vision, seems near;
But long to our thoughts is the path leading homeward—
Distance full drear."

Some one else added the following lines on the same theme:

"The winds awake to blow
With never-ceasing motion,
And far before us lies our track—
The billowy path of ocean."

There has been a steady gale during the whole day; and, at last, the passengers, out of all patience at the state of affairs, have unanimously snapped their fingers in sheer disgust and gone to sleep.

28th.—The rain fell all night and has not ceased to-day.

29th.—The weather being bright and clear to-day, the ship proceeded on her way, and in consequence everybody felt well and in good spirits.

Happening to notice how long my nails had grown on shipboard, I counted the days and discovered that it is the day of the Rat.* As it is not the proper time, I have not cut them.

Remembering that the day of the Rat in the first month is a holiday at the capital, I felt anxious to celebrate it, but in default of a pine tree, could not do as I desired.

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* Some one asked an intelligent little child which was nearer, the sun or the capital. "The capital," replied the child, "because we can go there, but cannot go to the sun." However, on being questioned further, the little one declared finally that the sun was nearer than the capital because the people can see the former plainly, while the latter was hidden from sight. The lines of course refer to this incident.

* The "day of the Rat" in the first month, was a holiday which the people celebrated by procuring young pines which they planted with much rejoicing as emblems of long and happy life. As Tsurayuki found the day an inappropriate one for cutting his nails the reader may be glad to know that cutting the finger nails was pertectly proper on the day of the Ox, and that the day of the Tiger could be devoted to cutting the toe nails.

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A certain woman tried to compose a stanza on the occasion, but being on shipboard, the theme proved a difficult one so that the lines have little merit.

"Whether this day can really be
The day of the Rat is a puzzle.—Ah me!
Were a fish-wife but here she might drag from the waters
A sea pine to cheer us with festival glee."

On hearing the above stanza somebody else said: "How will this do?"

"To-day I should pluck on the moor of Kasuga,
The fresh-springing greens as of yore;
Yet I gather them not, for we row far away
From Kasuga, my own native shore."

While we were thus beguiling the time by composing stanzas and the like, the vessel gradually pursued her way and we arrived at a place most charming on account of its scenery. When I asked its name, I was told it was a harbor called Tosa. A woman on board who in former days had lived in the province of Tosa said concerning the place: "My heart stirs with regret, since in old times my home was for a while in Tosa." So saying she gave vent to her feelings in these words:

"Full many a year passed o'er me
In the olden home whose name is borne
By the port that lies before me,
And the very waves as they come and go
Seem sad to me in their ebb and flow."

30th.—No rain, and the wind has not blown to-day.

Hearing that pirates do not put out to sea in the night-time, we ourselves set forth about mid-night, the ship passing Awa-no-Mito* in her course. It was pitch-dark and we could not tell the east from the west, so that men and women alike, feeling their lives to be in deadly peril, earnestly supplicated the gods for protection. About the hour of the Tiger,† the ship made her way past the island called Mijima, and, passing Tanagawa, rapidly pursued her course till she reached the seas of the Idzumi country.

There has not been even the semblance of a wave on the ocean to-day, a favor vouchsafed, I believe, by the special grace of the gods.

On counting the days we have been on board ship, I found that they numbered exactly nine and thirty; and as we have come thus far in safety, there is no longer reason to fear pirates or anything else.

1st Day, Second Month.—It rained a little this morning, but ceased entirely at the hour of the Horse,* so that the vessel was rowed on in her course, passing through the seas of the Idzumi country.

There has been neither wind nor wave to-day.

On seeing the pine-groves of Kurosaki,† we found our way thither; and, as the name of the place was "*black*" while the pine trees were green in their hue, and snow-white waves were breaking on a beach strewn with rose-tinted shells, I greatly desired to discover exactly the five‡ tints in the landscape, but to my regret one was lacking.

Amid such scenery as this, we found our way to the coast of Hako, and as there was no wind the sailors dragged the ship along by means of ropes attached to it.

The following is a stanza composed by some one:

"By Hako's coast of beauty rare
When ocean waves are calm and fair,
To all who gaze, the waters seem
A radiant mirror as they gleam."

* Place of famous whirlpools.

† Hour of the Tiger about 4 a.m.

* 12 o'clock (noon).

† Literally — Black Cape; hence Tsurayuki takes the name *black* to fill out the list of colors.

‡ The "go-shiki" or five tints are as follows; white, yellow, red, green, and black.

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At this, the chief personage on the ship said: "It is cause for annoyance and regret that we have thus reached the second month on board ship;" and, so saying, produced these lines:

"Spring days dragged out to cable-length—
Full forty days and more—
I've spent on ship by cable dragged
Along the shore."

Those who heard this stanza evidently did not consider it a remarkable effort, but, in their hearts, thought it just like the merest commonplace talk; however, as a person of such consequence had produced the lines by dint of much turning and twisting, all united in words of admiration and pronounced them good. If they chose to be of so perverse a temper in spite of the fact that the chief of all the ship's company had, after most desperate efforts, at length composed a poem which he considered good, why then, I felt that there was no resource left me and, privately grumbling, ceased my attempts at verse-making.

A wind suddenly sprang up after this, and the waves rose high, so that we were obliged to stop.

2nd.—The weather has been rainy, the wind has not ceased to blow; therefore, all day long we have been engaged in supplicating the gods.

3rd.—The surface of the sea was as rough as it was yesterday, so that we did not go out of the harbor.

While watching the waves driven by the force of the wind, now lashing the shores and now retreating from them, I gave vent to my melancholy mood in the following lines:

"Should I twist for me strands of hempen thread,
'Twere vain, 'were vain—
The best of my endeavor—
For the falling tear gems each from each,
I could not hope to sever;
Nor link these drops of jewel-rain
In one again."

Aside from the composition of this stanza, I did nothing else to-day, and at length the day declined and the sun set.

4th.—The helmsman declared to-day that the wind and clouds were threatening, and in consequence he refused to take the ship out to sea; but in spite of his unfavorable opinion, neither wind nor wave arose during the live-long day, which proves to my mind that he is a beggarly old grand-daddy, who knows precious little about the state of the weather.

Here, at this port, the coast is covered with a variety of shells and stones of different tints; but, while gazing upon these beautiful things, the mother's thoughts have been only with her lost child. Under these circumstances the following poem was composed:

"Ah! shoreward-surging
Wave of the sea,
Shell of forgetfulness
I'd pluck from thee.
Child of my fond regret
I would awhile forget;
Bearing the boon I crave,
Draw nigh to me, O wave."

Some one who heard this stanza, moved by its pathos, gave utterance to the words which follow:

"Shell of forgetfulness
Seek not to gather!
Keep this thy fond regret
Close-cherished rather!
Grief for thy jewel white
Be in thy heart enshrined,
Like some memento sweet,
She left behind
When severed from thy sight."

In thinking of my child, my parental heart had grown like the heart of a child; but as others seemed to say by their looks that this praise of my darling was excessive, I felt ashamed; yet, in truth,* her dead face seemed to me so wondrously beautiful pride cannot be so very unreasonable.

* Reference is here made to the Japanese saying "The face of the dead child always fair."

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We have been greatly concerned to-day over our having to remain in the same place; and with reference to this a certain woman composed a stanza;

"The long days come and go,
And yet we cannot lave our hands
In this Idzumi's* flow.
How clear and cold its waters are
Alas! we may not know;
Nor draw from depths that lie afar."

5th.—To-day, at length, after the exercise of a great deal of patience on our part, the ship succeeded in making her way out of the seas of the Idzumi country, it being our intention to direct her course toward the port of Otsu.

As we gazed upon the shores, we saw, far and near, the pine groves of Otsu stretching along by the sea, and thus we seemed to be stationary, as they were beside us all the time. In distress at this fact I produced these lines:

"We journey on our course; and yet
We linger still to my regret;
For like the lengthened skein of hemp
Twisted by woman's hands,
So stretch the groves of pine that edge
Otsu's far-reaching sands."

"Pray," cried I, "row the ship fast! Do make haste, as the weather is good."

The helmsman, at this command, in his turn gave orders to the sailors in the following terms:

"From the ship's master now cames an order;
While the north wind of the morning is quiet,
Pull the ship on at good speed with the cable."

As this was the spontaneous language of the helmsman and had naturally taken the form of verse, it is quite wonderful; and yet the man had not the air, in the least, of boastfully saying to himself, "There now! I've make a poem."

Those who heard it said to each other in astonishment, "Why! that sounds like a stanza;" and sure enough when they counted the syllables, they found them to be exactly the right number—thirty-one.

All day long we have been entreating the gods in this wise: "O gods, we implore you, permit not the winds and waves to arise!"

In token that they have heard our petitions, the wind has not risen and the waves have been calm, while great flocks of gulls have been sporting upon their surface.

As we are now nearing Kyoto, a child on board, overjoyed at the thought, composed a verse:

"Since we have been praying,
The wind has been still,
And yet I'm in trouble,
And take it quite ill
That only the seagulls
Are plain in my sight;
For I fancy them rising waves
Crested with white."

While we were interested in this effusion, the ship gradually advancing reached Ishidzu, whose pine groves are exceedingly picturesque, as well as its long stretch of seacoast which extended far before our vision, as we proceeded on our way.

Our course, also, led us past the shores of Sumiyoshi; and at this point a certain person produced this stanza:

"Since I have viewed the pines that grow
On Suminoye's shore,
I've come my own estate to know—
How I have e'en surpassed in years
These pine trees old and hoar."

Here the mother who has not been able to forget her departed child even for one day or one moment, gave expression to her feelings in these words:

"Oh that the ship would bear me straight to
Suminoye's strand,
That culling sweet oblivion's herb* my heart
might understand
Whether its leaves have power or no
To heal my woe."

* A play on the word "Idzumi," which also means a spring, occurs in this stanza.

* The 'Herb of Forgetfulness" corresponds in the verse of the Japanese poet with the river Lethe of which Western poets sing.

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It was not that she really desired to forget the dead but only that her heart was too sore with grief, and she longed to allay the pangs of memory for one little hour; and then to recall her darling to mind, and to think of her with sweetened sadness.

While this poem was being composed and my gaze dwelt here and there upon the scene, the waves suddenly grew tempestuous; and, although the sailors pulled with a will, the ship was driven back by the power of wind and wave and wellnigh overturned. Then quoth the helmsman: "This god of Sumiyoshi is a strange god, and it is likely that he has thus almost capsized the ship because he desires some offering from us."

Alas! Is such the fashion even of the gods, in our degenerate days?

Whereupon the nusa was offered up, but in vain, for the billows far from subsiding only added to their fury, and as our situation grew more and more perilous, the helmsman said: "The nusa is not sufficient. Throw overboard, I beg of you, some treasure which is your especial delight."

"What shall I offer?" queried I. "My eye-balls are the most precious of my possessions, but then there are two of them, and as I have but one mirror it is far more valuable than they are." So saying, I cast my mirror, forthwith, out into the waters. Ah me! A sorrowful thing it was to do; but the winds and waves immediately grew calm, and the sea became like the surface of a mirror.

Under these circumstances some one composed the following:

"Ah! well the god revealed his wi'l
By wrath of stormy ocean,
Which, as the mirror sought its waves,
Quelled all its fierce commotion."

Beyond doubt this god is not one whose name is to be used lightly by poets in connection with young pines, the herb of forgetfulness, and the like; but to be treated with proper reverence.

(To be concluded.)

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FIFTY YEARS IN JAPAN

By ARCHBISHOP NICOLAI

[The Jubilee Anniversary of His Grace, Archbishop Nicolai's coming to Japan as a missionary was celebrated July, 1911, by the Russian Orthodox Church in Kanda, with impressive ceremony. His Grace's very long residence in this country, commencing as it did before the Meiji Restoration, enables him to speak authoritatively upon many subjects, and his ability and talent add greatly to their interest as presented by him. We translate from the Japanese first published in the *Jiji* by the special permission of His Grace, Archbishop Nicolai.—EDITOR.]

VI

INTERCOURSE with western countries brought to Japan not only things advisable and good but others that were questionable and bad. When I first went to Hakodate no one ever thought of fastening up houses at night, as they now do, in the city and its suburbs. The country at that time was certainly a land of God, where people dwelt as securely as if in His presence. But where is there a place in all Japan to-day, whose citizens are safe in their homes at night unless doors and windows are locked and barred? Contact with undesirable foreigners likewise destroyed many admirable manners and customs of the Japanese, replacing them by bad foreign ones, first in the treaty ports and later spreading far and wide over the whole land.

There being no proper educational policy at that time in Japan, western ethics, philosophy and economics were eagerly taken up, with the hope of establishing a sound basis of education; but the outcome was the introduction of an ultra form of socialism, an enemy worse than plague. The propagation of such pernicious theories cannot of course be effectively prevented by national prohibitory measures alone; hence the necessity of a religious education that will lay the foundation of sound morals, has become apparent. Indeed, it seems to me, that the Japanese, whether samurai or merchants, had a higher regard for honour before coming under the influence of foreigners; and nothing can be more deplorable for Japan than the bringing up of such citizens as would bring dishonour upon their ancestors. In this connection I may cite one or two instances showing the character of the men of Japan. As I have lived in close contact with the Japanese ever since my coming to the country some years prior to the Restoration, I feel that I can speak with some confidence as to my knowledge of the people of Yamato.

Taking the Japanese as a whole they may roughly be divided into two types: those of extreme sensitiveness and those of great composure, the former being easily given to anger, and the latter controlling themselves with dignity both in and out of season. These extremes often lead to gross thoughtlessness on the one hand or indifference and cowardice on the other, according as the individual is a man of passion or a man of composure. But there is one thing all have in common, that tends greatly to neutralize the evil of extreme types, namely a strong sense of honour. To what a marvellous extent the Japanese were under this sense of honour may be seen from observation of the general conduct of the samurai in the Tokugawa period. Of course everyone, of whatever nationality, has some sense of honour in varying degree, but the Japanese alone have it in the degree that inevitably prefers death to dishonour. I have personally witnessed numerous cases where men died purely for the sake of honour, especially at the beginning of the Meiji era. I will mention one or two of these just to show how far some of the Japanese have departed from the Tokugawa days

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in belief and character. In our day, for example, people seemed to think nothing of accusing their fellows of evil conduct, with the idea that such an attitude does not in the least reflect on a man's honour if he proves himself innocent. In former times this could not be done with impunity; for if the accusation turned out to be false or without foundation, the accuser of his brethren had to put an end to his life as a token of regret for having damaged even thus temporarily the reputation of another. And even those falsely charged with improper conduct, if they were so unfortunate as to be unable to prove themselves innocent, would commit *harakiri* rather than bring disgrace upon the family name. To-day such ideals of honour are regarded as lacking in common sense. Still, one must recognize and admire the moral courage with which such men were willing to sacrifice all for the preservation of their honour.

Once while living in Hakodate I became acquainted with a student who made himself agreeable and kept up intercourse with me for some time. This student happened to be accused by his companions of some unworthy behaviour; and so far as I could make out, he was quite innocent. Unfortunately the circumstances were such that he could not very easily rid himself of the suspicion thus cast upon him; and feeling that himself and his family were disgraced thereby, he commited suicide in proof of his innocence. Doubtless we may rightly blame him for choosing so tragic a means of maintaining his innocency, but so acute a sense of honour must appeal to our admiration. Here then we see the spirit that universally pervaded the people of old Japan. I do not mean to say that modern Japan should emulate so extreme a way of defending a good name; but I find fault with the indifference displayed in regard to defence of moral principle.

Allow me to refer to another example. After leaving Hakodate I came to live in Tokyo, and many students came to me to be taught foreign languages. To accommodate them I opened a school with a dormitory. It was a time when people were still rather rough and *bushi*-like in manner and spirit, for though the Restoration had been effected, things were in a somewhat chaotic condition. Under the circumstances it was not possible to impose the same regulations as prevailed in the schools of the west; and even schools under foreigners had to be content with the discipline of the old temple schools of the country. The imperfection of the conditions obtaining in my new school can therefore be easily imagined. One day the money of a certain student was missing; and the general opinion was that another student of the dormitory was the culprit. Investigations pointed to a certain student as the guilty party, and the rest of the students called upon him to commit *harakiri*, as his honour, both as a Japanese and as a student, was at stake. A course of procedure which seems very bad now-a-days was regarded as indispensable then; and under the circumstances it was thought imperative that the student should sacrifice his life to save his honour. The others were not angry with him, but they were most anxious that he should not compromise the honour of a Japanese. It was evident that I should have no easy task in preventing his adoption of the usual course; but as I could not remain indifferent, I determined to do my utmost to avert the tragedy. Assembling all the students in the lecture hall I addressed them, calming them and apologizing to them as the principal of the institution, for the conduct of the student in question. I happily succeeded in appeasing the body of students; but they insisted on the offender being expelled from the school.

Knowing the Japanese as I do, not as they seem, but as they are, I feel that most Occidental people do not understand the Yamato race. Westerners are too apt to conclude that because the material side of Japanese civilization is different from the Occident, therefore it is something inferior to their own. There can be no greater mistake than this. To think that because Japan had no houses of stone or brick, and never developed a

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telegraph or railway system of her own, she is therefore lower in civilization than the west, would be as utterly absurd as to conclude that the western people were superior to the Japanese because they were whiter. The civilization of Japan is a perfect harmonization of the civilizations of India and China grafted on the original civilization of the Yamato people, and is therefore the cream and crown of Oriental attainment. This fact is undoubted in view of Japanese architecture and painting. These together with Japanese sculpture and porcelain, show what a splendid civilization the Japanese had even a thousand years ago. At the dawn of Japanese civilization nearly twenty centuries ago the whole of Europe was in a state of barbarism, and Russia was not even born. In comparing the civilizations of Europe and Japan we must take into account character as well as degree of development; because what is not yet fully developed cannot, on that account, be considered inferior in quality to what has reached a further stage of evolution. In the matter of the fine arts, both the east and west have their merits and demerits, so that one cannot be rightly set above the other. Japanese civilization as a whole was fifty years ago certainly as fine as anything to be seen in the west, though from its divergence from the west, some were led to the false conclusion that it was inferior. To the extent that European civilization is developed beyond conditions prevailing in Japan, to that degree may it be conceded some points of superiority; and to those points the Japanese are wisely attentive, as may be seen from the introduction of foreigu architecture and more comfortable houses, as well as the general conveniences of modern civilization; but this should not be done at the expense of the beautiful manners and customs of the Japanese people.

If I may say a word as to Japanese morals, I would express my regret that some of the people still tend toward polygamous practices, notwithstanding the fact that monogamy is the only foundation of human society and a harmonious home life. The evil is, however, largely confined to the wealthier classes of society. I regret that the *geisha* is permitted to infest certain sections of society; and in various other respects there are moral defects to be deplored. But at the same time I do not place the Japanese morally lower in the scale than Europeans. It was not so much because I had better morals to teach the Japanese that I crossed the sea and came to this land to preach the Gospel. It is because the Japanese are not in possession of the knowledge that leads to Eternal Life; they know not the God that created the universe and so have not the Truth. I came here to introduce the Japanese to our Father which art in Heaven. I am convinced that once they take hold of true religion, their morals and their greatness will be even superior to anything produced in the west. But should the Japanese adopt western science and art only, and refuse religion which is the source of all greatness in western civilization, it will be like keeping the casket and throwing away the jewel. But it seems to me that if the Japanese are to be Christianized as a whole, the missionaries will have to be more devoted in their work. They will have to take part less in social affairs, and give themselves heart and soul to their heavenly mission. By such devotion the spirit of true religion will spread, and in due course morals and social conditions will show a transformation.

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THE JAPANESE PARIAH

By DR. MOTONO

FROM remotest times there has existed in Japan a class of people known as *Eta*, or social outcasts, who were regarded with utter contempt by the ordinary citizen, completely ostracised by society and even forbidden by law to participate in the ordinary avocations of life. So wide was the gulf separating the *eta* and the ordinary subject of Japan that no one was permitted to borrow from them, nor even to offer one of them fi e enough to light a pipe. Occupying a position of extreme social isolation they were more to be pitied than the Jew in the Europe of the Middle Ages, and naturally their lives were miserable to a degree. Not until the inauguration of a more humane government under the auspices of his benign and Imperial Majesty, the present Emperor, were their disabilities removed and the *eta* given a chance to rise. The emancipation of the *eta* took place in 1871 when the social ban was removed and they were accorded the rights and privileges of ordinary citizens. The name, *eta*, was then supposed to fall into disuse, but in the blood of the Japanese there exists a spirit of natural aversion to any one of *eta* origin, though it must be admitted that on the whole the people of this low extraction have proved worthy of the rights bestowed upon them and have been received by the average citizen with much more welcome than might have been expected.

The origin of this singular caste is one of the most interesting questions of sociological history. Their existence seems to have arisen from a variety of causes, closely related and more or less complicated.

It is most probable that the earliest *eta* were the prisoners taken in war, as in ancient Japan all such were at once reduced to slavery. The first *eta*, then, were possibly the tribes conquered by the invading Yamato of prehistoric times. The only remnant of these aborigines now extant is represented by the Ainu of Hokkaido, whose ancestors in ancient days occupied a position of some importance on the main island. As a result of frequent and sanguinary conflicts with the forefathers of modern Japan, these aborigines were driven northward, but those of them that fell into the hands of the intruders were doubtless classed as *eta*. Again during the long and successful invasion of Korea in the reign of the illustrious Empress Jingo large numbers of prisoners were brought back to Japan, the number being subsequently increased by the expedition of Hideyoshi to the Hermit Kingdom. The isolation visited on these unfortunate prisoners and their descendants received further emphasis on the introduction of Buddhism, which forbade the taking of life; for the *eta* were the butchers and masters of slaughter houses in the Japanese system of civilization. The Japanese had always been great meat eaters, and nothing bears more evident witness to the influence of early Japanese Buddhism than the degree to which this ingrained custom was reversed and the *eta* still further despised as a destroyer

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AN ETA VILLAGE.

ETA TANNING HIDES.

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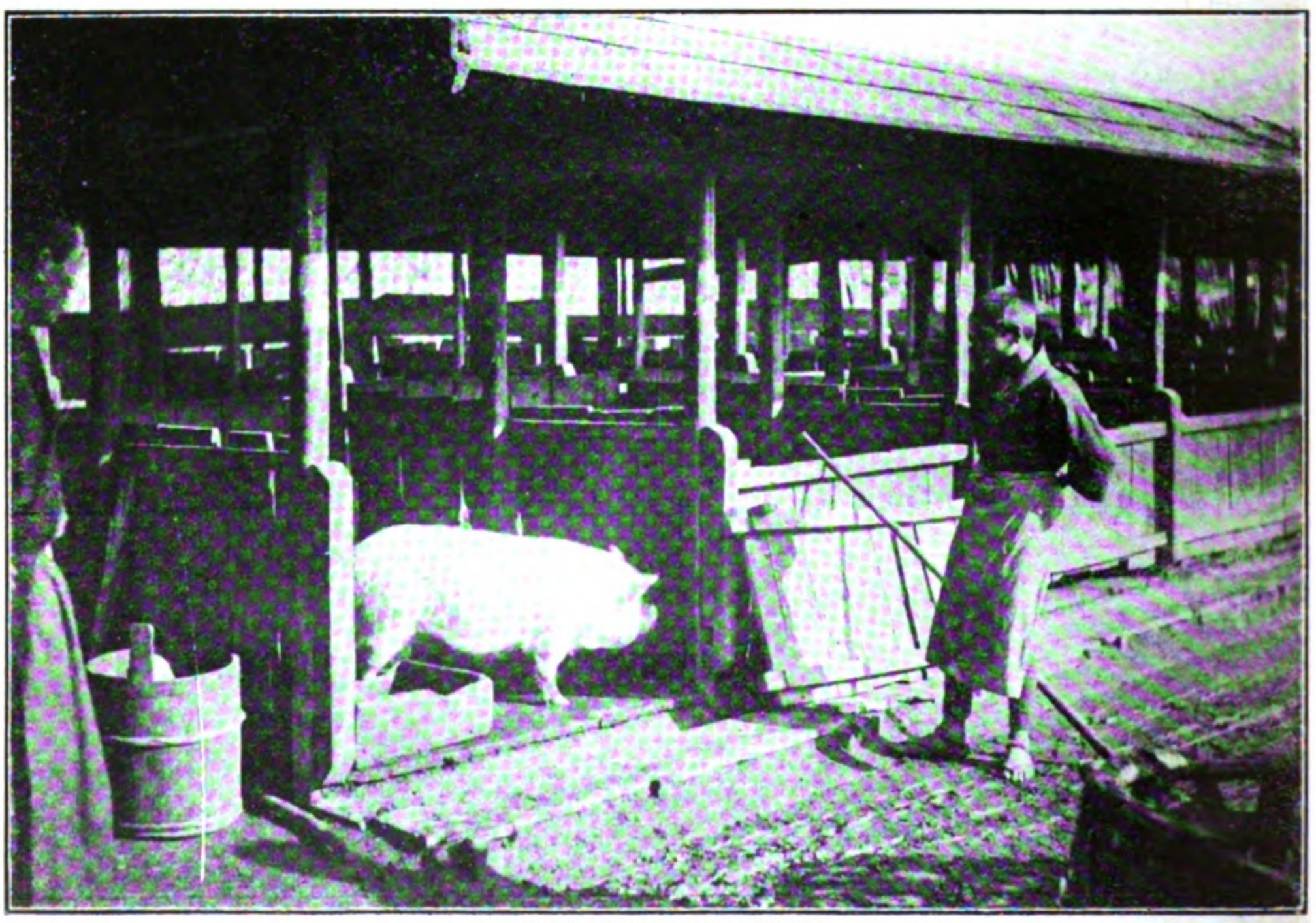
IN THE TANNERY.



ETA MINDING SWINE.

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of life. Perhaps the influence of this phase of the new religion was enhanced by the already existing intense abhorrence of a dead body and everything connected with it, that prevailed among the Japanese, contact with a corpse being sufficient to render the individual ceremonially unclean, and the house where death occurred being usually destroyed. At any rate it required but little encouragement to bring the *eta* into yet greater contempt as a polluted class in the eyes of the commonality.

Still other elements in Japanese civilization contributed toward pushing the *eta* far beyond the pale of social intercourse. One of these was the custom of banishing criminals to live among the pariahs. Frequently too the ne'er-do-well of society sought refuge among the outcasts; for persons forced by the tide of misfortune to become beggars naturally found themselves more at home among those already despised by the public. Nor did the sweet ties of love itself forbear to doom a young fellow who happened to give his heart to an *eta* maiden; for having married a member of the polluted class, he could never again show his face in decent society. The *eta* was not permitted even to cross the threshold of one belonging to a higher rank in the scale of civilization.

The *eta* were not confined to any one part of the Empire, communities of them being found in almost every locality, but always in the vicinity of cities. One would have thought they might well have shunned places where they were likely to be most looked down upon; but their occupations made living near towns a necessity. In the Tokyo of old days there was an *eta* village at Asakusa and another at Shinagawa, and though these districts have since been incorporated in the great metropolis of the Empire, the name is to some degree associated with what is low in the scale of society. In Kyoto the *eta* community was at Tanaka-mura, a northern suburb of the present city, near the Kyoto Imperial University. In Osaka, the pariah village was located at a place called Nishihamamachi.

As a mode of making a living the *eta* were permitted a monopoly of butchering animals, tanning hides and digging graves. Some of them also worked at making leather sandals, work in leather, the skin of a dead beast, being held in disgust by the common people. Later, in the Tokugawa period, *eta* were employed as detectives and prison warders, as well as in taking away the bodies of executed criminals. It is said that even to-day such work is usually undertaken by the descendants of the *eta* class. Some of the pariahs became itinerant performers, such as the jugglers still to be seen going about the streets of Japanese towns and cities, and some of the less fortunate of their females became street beggars, playing a *samisen* from door to door. The houses of the *eta* villages were of the most primitive kind, mere straw huts seldom more than ten or twelve feet square, with floors of mud covered with coarse straw or rushes.

As regards language the *eta*, of course, always spoke that of their superiors, even to the accent and intonation of the various districts where they lived. The Japanese, however, were always able to detect a distinct difference between the accent of an *eta* and that of the ordinary citizen, at least so they professed, the tongue of the *eta* having, it is said, the sound of a foreigner talking in Japanese.

This opinion may, perhaps, be due to prejudice. The religion of these unhappy people was usually that of the Jodo and Shinshu sects of Buddhism, most of them being devout believers, seeking from religion that consolation of which exclusion from society deprived them. In almost every hut there was to be seen an image of Buddha, as well as the usual altar with all its gorgeous paraphernalia. It is alleged that the reason why they were inclined more especially to the Buddhist sects named, was because of the greater simplicity of these as compared with the other religious sects of the country, this feature the more easily accommodating itself to the untutored minds of the outcast class. The Buddhists too promised them in the future world a welcome and a consolation they could never hope to enjoy in this world.

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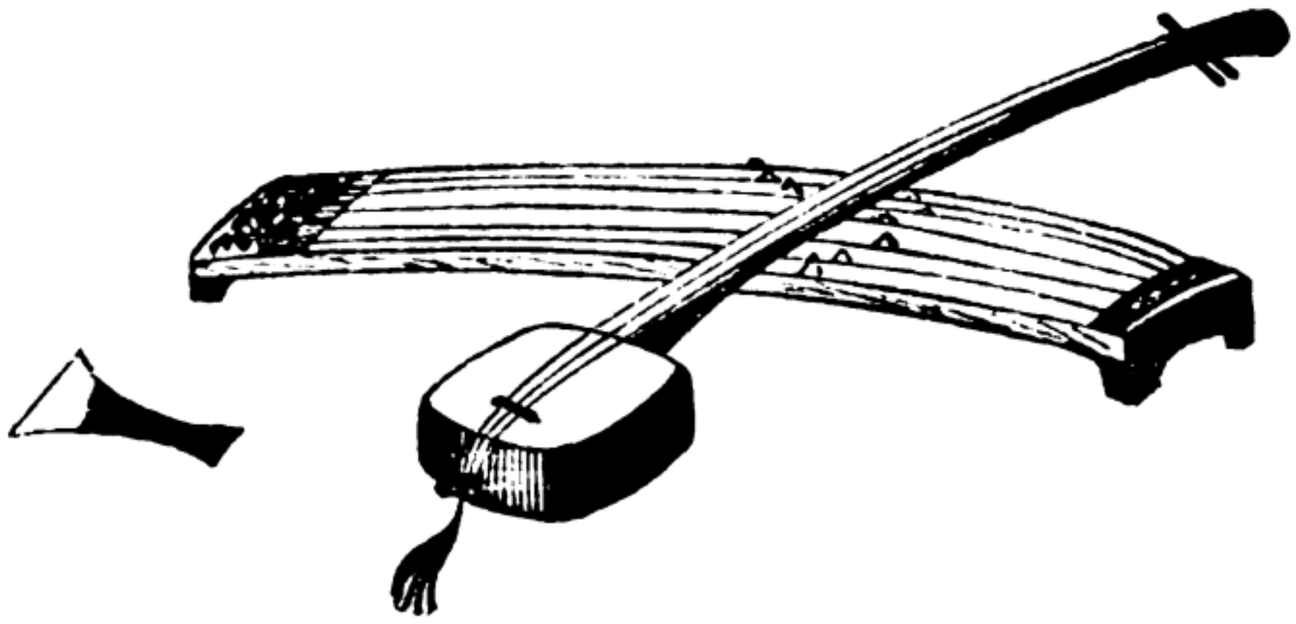
It is remarkable how often members of this despised fringe of society were able, notwithstanding their immense disabilities, to rise to positions of prominence in the eyes of those who otherwise ignored them. Some attained ev n to places of affluence among their fellow unfortunates and wielded great influence in the places where they lived. This phase of *eta* life first appeared in the Tokugawa days when a head was appointed over each of the *eta* villages, to whom was given the municipal control of the community and he was made responsible to the ruling power for everything that happened in his jurisdiction. In the *eta* quarters at Asakusa, for example, a headman, named Danzaemon, reach an eminence that is now historic. Another famous *eta* chief was one Zenhichi, of Yeddo, who, it was said, had *samurai* blood in his veins, one of his ancestors having been a councillor of the *daimyo*, Satake Yoshinobu. This ancestor, whose name was Kurumano, had fought with the renowned Ieyasu, was defeated, taken prisoner and executed. The son Zenhichi undertook to avenge his father's death, failed and was pardoned by the great Iyeyasu. So grateful and yet humiliated was he by this wonderful act of magnanimity that he retired from the world and took up his abode among the *eta*, whereupon Iyeyasu named him as headman of the village. He, like Danzaemon, at once assumed an air of great importance, commanded the homage of the outcastes, and lived for the rest of his days in oppulence. It was, nevertheless, in the days of the Tokugawa regime that measures against the *eta* were most severe. To such an extreme did this aversion run that anyone found harbouring or employing an *eta* was imprisoned for fifty days.

After their emancipation naturally a great change at once took place in their circumstances. With the opening of national schools the children of the pariah were allowed to mingle with those of the ordinary citizen in lessons and at play. Education has had such a marked effect upon them that now members of the former *eta* class are not infrequently members of the Imperial Diet. At the time of their elevation to the rank of citizenship there were not more than, perhaps, 400,000 altogether in the Empire; and these have now become so mixed by intermarriage that it would be very difficult to say who is of *eta* extraction and who not. But the high class families of Japan have been and are somewhat jealous as to purity of blood, and these, as well as the people of the rural villages, have not yet entirely lost their old prejudices against anything associated with the once despised *eta*. In Kobe it used to be said by some that only those of *eta* origin ever became servants to foreigners; and this had the effect of deterring to a large extent the best class of Japanese servant from entering the employ of foreign residents in that district. In the average Japanese community, however, one never hears any distinction made between those of *eta* ancestry and others, which shows how universally their emancipation has been received by the nation.



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Around the Hibachi

THE THREE GOURDS

IN an old Japanese city long ago there lived a wealthy pawnbroker named Hyotan Kimbei, who carried on business under the firm-name of *Hyotanya*, Gourd & Company. Kimbei had three sons, all scapegraces, and on account of their extragavance and dissipation, he was filled with anxiety, not only for the boys but for the future of the firm. The father meditated earnestly and long upon what was best to do, and at last matured a plan for their reformation.

Calling the eldest son to him one day, he said: "Kintaro, as you are the heir to my estate, you doubtless expect to receive the property after my death, but if you do not cease your debaucheries your other brothers will follow your example and there will be nothing left for any of you. Now, in the course of six months or so I intend to go *inkyo*, (retire) and then you can do as you like with the portion that falls to you, but in the meantime would it not be advisable for you to set your brothers an example and for the next half year try to reform your bad habits and save the estate."

As the boy seemed impressed by his father's words, the old man took a gourd and said to Kintaro: "Our firm-name, as you know, is *Hyotanya*. I ask you to take this gourd as an earnest of your inheritance. It is the proof that you are appointed the heir to my fortune; so keep it safe and let the understanding between us remain a secret."

The son appeared grateful, and afterwards became a different character, given to habits of temperance and industry.

Some two days elapsed when the old man took his second son, Kinjiro, to a restaurant and had with him a similar confidential conversation.

"It was my intention," said Kimbei, "to give all my property to your older brother, but he has been such a good-for-nothing fellow that I have repented and decided to leave you the inheritance, provided you abandon your wayward conduct and help to restore the estate you have so much wasted."

To this the young man agreed, and the father took out a small gourd from the sleeve of his kimono, and handing it solemnly to the youth, intimated that it was to be sacredly kept as a token of the understanding between them. Kinjiro treasured the gourd in a secret place and keeping it constantly in mind, changed his manner of life and became an exemplary son.

Not long afterwards the third son, Kinzaburo, was summoned to the old man's presence. They walked together to a Shinto shrine, and on the way back, called for refreshments at a tea-house, when the father opened the conversation as in the case of the other two sons. "You are well aware of the vicious habits of your two older brothers," Kimbei went on, "but if you reform and do better than they, you shall have

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my estate. Take this little gourd as a pledge of my promise."

So the three brothers went on daily struggling to reform and make amends, none knowing that the father had made the same bargain with each, and soon the business began to prosper as never before. After about three months, however, the old man suddenly died and then the embarrassment began.

Nothing was said about the inheritance until the funeral rites were faithfully and reverently performed and the appointed days of mourning had exspired. In the endless controversy that ensued, Kintaro, the eldest son at first seemed to be having the best of it. He claimed the entire estate and produced the gourd in proof of his contention. As the other two brothers were equally well provided with gourds in evidence of their father's last will and testament, the relatives rather sided with the older son; but to satisfy all, it was advised that the property be divided equally among the three claimants. This proposal Kintaro rejected and insisted on having the whole or nothing.

Throughout the dispute it was evident that the second son, Kinjiro, was ever the more conscientious and reasonable in his attitude, explaining that he fully saw through his father's stratagem for the reformation of himself and his two wicked brothers. So he proposed that the money on hand be divided among the contestants in the proportion of thirty, twenty-five and twenty per cent, and that the balance be distributed among the relatives and employees. "Let us," said he, "come to an agreement between ourselves that the one who in a certain time becomes most successful and wealthy by thrift and industry shall be declared heir to the remainder of the estate. The other two refused to acquiesce in the proposal, and the matter was brought before the magistrate, Takai Yamashiro no Kami. After hearing the details of the case, the judge was so puzzled by the appearance in evidence of the three gourds that he put it off, and finally transferred it to an assistant judge, the famous Oshio Heihachiro, afterwards noted for his learning and wisdom.

Upon hearing the case Oshio was naturally much impressed by the apparent honesty of the second son; but he suspected that in giving each of the boys a gourd as proof of inheritance, the father had a motive not yet in evidence. It had frequently been the custom of Oshio to go about the streets in the guise of a labourer in order to became more familiar with human nature and thus become a more impartial judge; so one evening while loitering in a tea-house, he overheard a conversation between two labourers on the subject of the *Hyotan*, or gourd, which gave him a hint as to the probable purpose of the late old man in giving gourds to the three sons. The men were *kago*-bearers and as they sipped away at their sake cups, one of them observed that the first fruit of the *hyotan* is regular in form, as it droops vertically downwards, and is called, *motonari hyotan*, or the firstborn gourd. All the other gourds on the same tree are invariably irregular and uneven, unable to stand alone, while the first gourd is smooth and able to remain in a standing position.

Now when the case of the Kimbei brothers again came up for a hearing, Oshio carefully examined the gourds, and after satisfying himself that he was right in his conviction he said to the three brothers: "Kindly take the gourds, each one of you his own, and stand them on their ends."

It was found that the gourd of the second son only would stand alone.

"Kinjiro, the second son, is in possession of *motonari hyotan*," said Oshio, delivering his decision, "and the possession of the first-fruit must be regarded as undoubted evidence of your father's intention to bequeath the estate to the one whom he thus designated as his heir; let the property be divided accordingly."

The brothers were convinced of the justice of the verdict, and Kinjiro in accordance with the suggestion of the judge, disposed of the property as the boy had himself before proposed, each brother receiving a fair proportion.

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PREPARED FOR BURIAL

"*Oi! Oi!*" The two dozing occupants of the guestroom started up trembling. For more than an hour they had not spoken. This sudden breaking of the fragile silence aroused them uncomfortably. The hour was late, and all sounds had died away from the streets.

"Ah, "exclaimed O Yoshi San," it is Kinzaburo returned with the Master"; and so saying, she scampered off to the door, her white-tabbied feet pattering as softly as a kitten's over the tatami. The mistress of the house stood dignifiedly in the background, ready to welcome her lord in the approved manner.

"*Ma! Domo!*", cried O Yoshi San, drawing back with a shudder that immediately dissipated into mere astonishment.

"*Nan desuka?*" (What is it), inquired the *okusan*, now venturing further toward the door.

There stood Kinzaburo, sure enough, but presenting the unique spectacle of a jinrickisha coolie surmounted by a top hat. When the mistress beheld the lowest servant adorned with the master's grand mark of ceremony, it was too much for her; she remained speechless. Kinzaburo took no notice of the disgusted *okusan* nor the astonished Yoshi; he was too intent upon getting the *danna* San safely out of the kuruma. To be accurate, poor Kinzaburo had forgotten all about both the hat and the cause of its being where it was. Anxiety for his charge was too excessive to have permitted such a trifle to abide long in his defective memory. Now realizing the humour as well as the invasion of family dignity involved in the situation, he sat his master on the veranda step, turned to the *okusan* with a sheepy smile, took off the hat, and bowed to the lady profoundly three times, handing her the hat and explaining with repeated apologies that the *danna's boshi* having fallen off many times on the road home, the only way to making sure of its safe return was to venture to place it on his own unworthy pate.

With no little difficulty the *danna* was now assisted on to the veranda. Evidently the banquet had been too much for him. The effort of getting him into the house had been so vigorous that it woke him up and excited him to vociferation. He talked and talked, and finally insisted that he would not retire until he had taken his bath. The hour was so late that the *oyu* had quite cooled, but more charcoal was heaped on and things were got under way for the grand plunge. Meanwhile the *danna* snored on the tatami, and the *okusan* waited with resignation. As soon as the water had reached the wonted temperature O Yoshi San removed the *danna's* garments, woke him up and led him to the honourable bath. After seeing him properly disposed in the comfortable liquid, the maid bowed herself out humbly and withdrew for the night, leaving the lord of the manor to his ablutions.

As the *okusan* sat hugging the *hibachi* until she could keep her eyes open no longer, she began to wonder at the *danna's* delay; so she went at last to the bathroom to inquire how he was getting on. The mistress called to her lord many times, but there was no answer.

"*Chotto, gomenmasai*": (Let me come in a moment) but all was silent as the grave; no, not even a splash to raise a hope. She shoved open the door a little, and heard slow, heavy breathing, like the sound of an impatient locomotive. Then she quickly peered in to see what had happened. In the dim light of the *andon* nothing but a bald apparition arose above the edge of the bath tub. Was he dead? She rushed in. There sat her lord in state, his chin just above the water and his head resting on the bath tub's brim. The *danna* was in the land of dreams.

The *okusan* indulged in vain efforts to arouse and persuade him to bed; but he would not be moved; for he was once again at the banquet, and would not come home till morning. Afraid to disturb him further lest he turn turtle in the tub, the *okusan* decided to leave him to the soothing influences of the hot water and his dreams. Then it occurred to her that it might be rather risky to leave the head of the house in so pre-

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carious a position, lest he should tumble in his stupor and drown; so she pulled out the plug and let off the water.

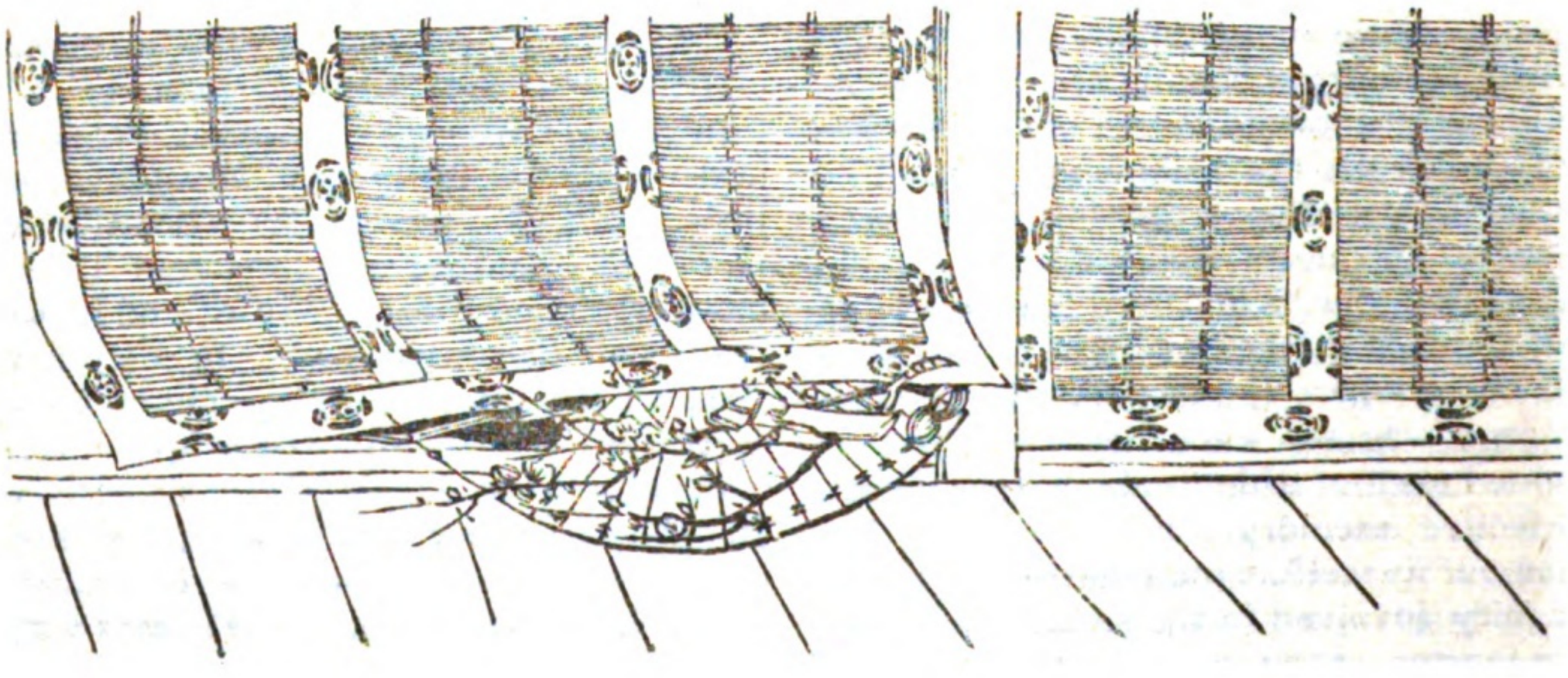
"Now he will at least be safe," she thought to herself, as she stole off to her room to await her lord's awaking. The *okusan* had not more than got comfortably sleepy when violent protestations were heard proceeding from the direction of the bath room. Evidently the cooler atmosphere had begun to banish sleep. The sounds increased in volume and intensity.

"I'm not dead! I'm not dead! Why in the name of the ancestors did you put me in my coffin before my time! Ah, who would have thought of you trying hus to be rid of me?" And so amid screams of "Help Help!", the *okusan* ran to the relief of her distressed lord.

There sat the old man shivering in the tub, still trying to decide whether he were in a coffin or an ice box; or whether he were really on earth or not. As he saw the face of the *okusan* in the pale light of the candle he was comforted; and now no persuasion was required to induce him to bed.

"Ach! Ach!" said he as he pulled the *futons* about him, snuggling into bed, "when I woke in the darkness and felt myself shivering in a cold, damp place, I verily believed I was in a coffin, ready to go under ground."

ARIEL



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THE FOX SHRINE

In the green dawn to the silent door
Who cometh, warily, warily,
When I and my children lie on the floor,
And they laugh merrily, merrily?

He cometh without with a silent tread;
Who knoweth? Of old I have seen him
In a nest of leaves for his burrowed bed
And a spray of pine to screen him.

His coat is bright as the maple leaf;
His eye is keen, is keen.
Lo, if ever lovers be come to grief,
'Tis he that hath come between.

I built him a shrine in the camphor grove,
And decked it cheerily, cheerily,
Spiced with sandal-wood and with clove;
And when he cometh wearily, wearily,

The blossoms glow and the tapers gleam,
And within in the dim array
He seeth himself, and he falleth adream;
So he worketh no ill that day, that day,
He worketh no ill that day!

—*Bernard Westermann.*

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SOME HIGHLY WROUGHT DESIGNS

FROM THE GOLDEN AGE OF JAPANESE ART

By NORITAKE TSUDA

IN the history of Japanese art no period is more important than that embracing the tenth and eleventh centuries, which in many respects may be termed the Golden Age of Japanese painting, representing, as it does, the highwater mark of the nation in originality of conception and perfection of purely native designs, with an unprecedented flawlessness of artistic taste. The two preceding centuries had been taken up chiefly with imitation, suggestions from foreign sources and the struggle after an ideal. The eighth and ninth centuries were largely given over to things Chinese; the whole nation was under the spell of the flowery civilization of the Tang dynasty, and consequently Japanese artists did little more than repeat the achievements of their contemporaries in China. Even the art of China was not altogether original either in design or execution. It partook too largely, of suggestions from India and to some extent from Greece. This tendency was imported wholesale to Japan. However, by the eleventh century the Japanese artist had begun to find himself; the foreign ideas had finally been assimilated and the mind had attained an independence that produced some of the finest specimens of colour and design in the history of our aesthetics.

This evolution of the Japanese mind under the aegis of the Chinese is most interesting in view of the same thing now going on under the influence of things occidental. If the achievements of the Japanese mind in the tenth and eleventh centuries are clearly grasped, one can with more assurance prophecy what will be the result of the assimilative process now going on in Japan on account of the influx of western thought. At the beginning of the present age the Japanese suddenly lost their taste for native art, began to sell off some of the noblest specimens of our ancient artists and gave themselves over to unrestricted imitation of western things, just as they did in connection with things Chinese nearly a millennium ago. But with a more perfect assimilation and adaptation of things occidental, will inevitably come the period of independence and original production; for even now many of our more intelligent citizens are showing a disposition toward a revival of appreciation for things Japanese, especially in the realm of art. To judge with any degree of accuracy what may be expected as the ultimate outcome of the modern process of assimilation of foreign ideas and suggestions, let us then briefly review a few specimens of the more highly wrought designs of the tenth and eleventh centuries, and show how these achievements were the fruit of the preceding centuries, yet presenting a phase of art that was wholly Japanese.

Nowhere perhaps is this more evidently seen than in the matter of bird designs in Japanese art. The suggestion of the bird design was no doubt Chinese, but in its final development it presented a finely wrought conception that must be regarded as purely Japanese, original so far as anything in art *can* be original. Bird designs are still used in Japanese art, but not so plentifully as in the period under review. The transformations that took place in these bird pictures, as they passed through the alembic of the Japanese imagination, are interesting in the extreme and give some insight into the aesthetic mind of

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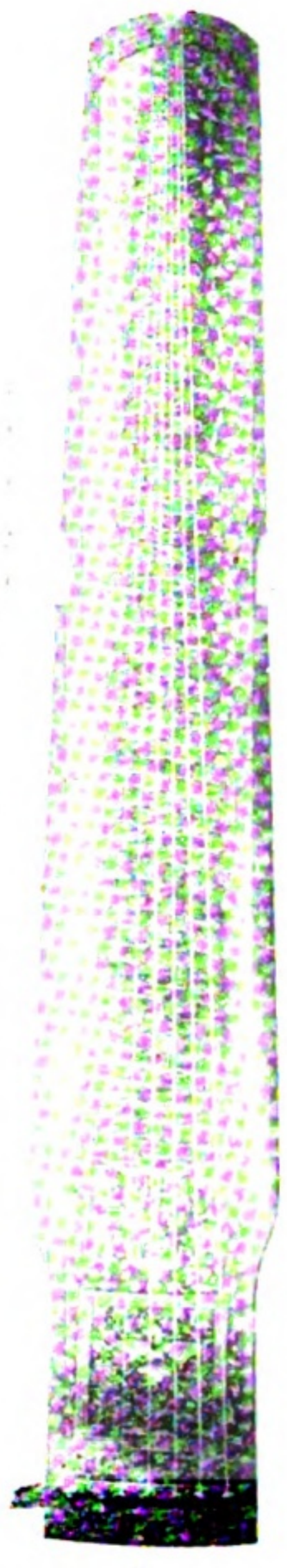

1

I. OLD KOTO IN SHOSOIN, NARA, EIGHTH CENTURY.

2

2. EIGHTH CENTURY SAMISEN IN SHOSOIN, NARA.

3

3. HAIMA-PUTAN-KIEN (CHINESE MIRROR OF TANG DYNASTY).

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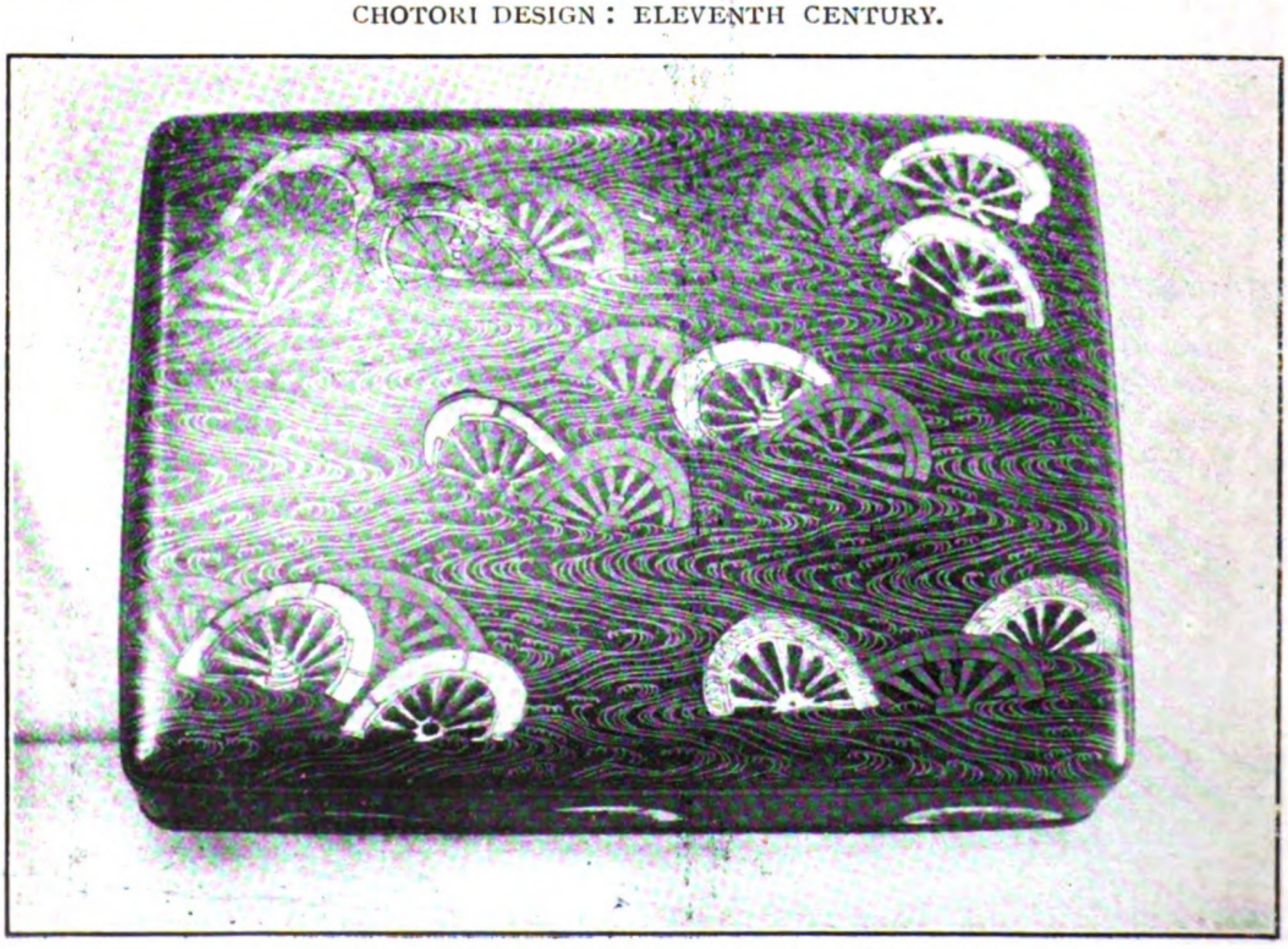
CHOTORI DESIGN: ELEVENTH CENTURY.



KATAWAGURUMA DESIGN: ELEVENTH CENTURY.

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Japan. Such birds as the phoenix, the crane, the peacock, the mandarin duck, and so on, which we notice in many a modern artistic design, go back to the eighth century when they immigrated from China; for we find these objects used in great profusion in the Heian period. But it will be found that for the most part it was the ideas rather than the birds that were the immigrants. Take for instance the *Matsukui-zuru* design in industrial art, a design representing a crane with a spray of blossoms in its beak; and also the *Chotori* design, which represents birds and butterflies, which designs were so popular in the tenth and eleventh centuries. These designs show an evolution of taste purely Japanese. The idea of flower-carrying birds came no doubt from Indian art, first to China and then to Japan; but in the original the bird is not a crane as may be seen from the earliest suggestion of the design, found on a very ancient musical intrument in the Shōsō-in at Nara. The design on the back of this old instrument represents two parrots bearing in their bills a bouquet done in mother-of-pearl and agate. Thus in the development of the idea the crane came to be substituted for the parrot, which is a foreign bird, probably on account of what in Japanese literature is known as the *hoaizan* idea, which pictures paradise as an Elysian field in which cranes, tortoises and stags, desport themselves under trees of pine, peach and plum, a conception that often enters into Japanese art. On another old musical instrument, also preserved at Nara, belonging to the eighth century, there is a *chotori* design with its birds and butterflies amid floral decoration, and the same thing on some old mirrors of the Tang dynasty. These bronze mirrors, or *hazma-putan-kien*, as they are called, are very representative of Chinese influence. But when one compares the designs on them with the *chotori* on the old musical intrument above mentioned as belonging to the golden age of Japanese art, it will be seen that the difference in artistic taste and conception is vast. The Chinese mirrors show quite a contrast in the grouping of the figures in the design, leaving an impression as of something heavy and complicated; while the purely Japanese designs on the old *samisen* are light and simple, indicative of a more advanced taste and conception. Some of these old Chinese mirrors can be seen at the Tokyo Imperial Museum. Such then is the difference between the period of imitation and the period of achievement.

Still more convincing, however, are those designs of the tenth and eleventh centuries, which show little or no connection with foreign influence. A good example of this is seen in the design known as *ashi-de-ē*, a representation composed of caligraphic elements; and also another Japanese design called the *katawa-guruma*, usually a wheel or wheels half submerged in water.

The origin of the *ashi-de-ē* is very interesting, as being closely associated with the beginning of our *hiragana* style of letters. In the Nara period the custom of meeting at the Imperial Court for the purpose of poetical contests was much enjoyed by all the great names of the land; and the poems then composed had to be written, of course, in Chinese ideographs to which was given a Japanese pronunciation, a process, the inconvenience of which is apparent. The complicated ideographs gradually came to be scrawled in very loose-looking strokes, resembling tangled grass or trees, and led ultimately to the invention of *hiragana*, a syllabary of 47 sounds. Now, the poetical associations of *hiragana* in time found expression in Japanese art. One peculiar style of writing *hiragana* was termed *ashi-de*, from *ashi*, a reed, moving to and fro in the breeze. Consequently a song written in this style has to be made so as to look something like a picture, the words of the poem being selected so that the letters spelling them shall present the suggestion of a natural scene. The true *ashi-de-ē* is a poem that in its caligraphy indicates a natural scene in harmony with the meaning of the verse itself, the design naturally adapting itself to water scenery.

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One of the best examples of this curious and complicated but neverthless clever and artistic form of poem is to be seen in a Buddhist sutra dedicated to the Itsukushima shrine by the great Kiyomori, prime minister of Japan somewhere about the twelfth century. This beautiful volume consists of 33 rolls of scripture, prefaced by a prayer for the donor and his family, asking blessings for the future and offering thanksgiving for the past. On opening it one is at once struck with the marvellous perfection of its decorative art, illumined as it is, quite as richly as any mediaeval breviary. The colours are in red ink, with gold and silver filings on a beautiful ground. Between each verse of scripture finely wrought *ashi-de-ē* are inserted, some illustrating the meaning of the text, others with no relation to it at all, one of which latter we reproduce. Such masterpieces were common in the tenth and eleventh centuries, for there is frequent mention of them in the literature of the period, but this is the only volume that has come down to us. Here we have not only an evidence of the hold which Buddhism had on the people of that time, but a proof of the perfection of Japanese art after the foreign influences had been fully assimilated and the nation began to be independent of leading strings.

A further development of the *ashi-de-e* was known as *uta-e*, a design composed of *hiragana* letters combined with and helped out by parts of a picture, the latter serving as letters or syllables, in making up the ideas of the complete poem, a famous song being usually chosen for the purpose.

No less interesting and instructive is the *katawa-guruma* design, which attained an artistic development and popularity almost incredible to those not familiar with the Japanese mind. The oldest extant specimen of this device is on a lacquer box in possession of the Imperial household. Another of almost equal age and value is the property of Count Matsudaira, and a copy of which we reproduce. The copy illustrated has the wheels made of mother-of-pearl inlaid in lacquer, the waves being formed of gold lacquer. The design and colouring of the original are highly artistic, the tones being skilfully harmonized in black, bright gold and pearly white.

According to some this design had a most remarkable origin, not without elements of humour. It is said that in the olden days when the nobles had old wooden, ramshackle vehicles, the wheels used to creak and squeak frightfully at certain seasons, probably for want of oil, and on account of general dryness and shrinkage; and in order to obviate the unpleasant noise they used to be taken to a pond, where the wheels were taken off and given a dip in the water, to cure them of their clamour. The scene of this operation was regarded as rustic, and poets began to write about it; which greatly pleased the nobility, who entered into poetical contests on the subject with great vim. There are others, however, who incline to the view that the *katawa-guruma* had an origin of much more profound significance than that suggested. The wheel in Buddhist literature has long been regarded as symbolic of the whirlygig of time, and the stream suggestive of the passing world of shadows, the results of time being but partly seen by man. This view receives further confirmation from the fact that the *katawa-guruma* design is so frequently used by the Buddhists in religious decorations.

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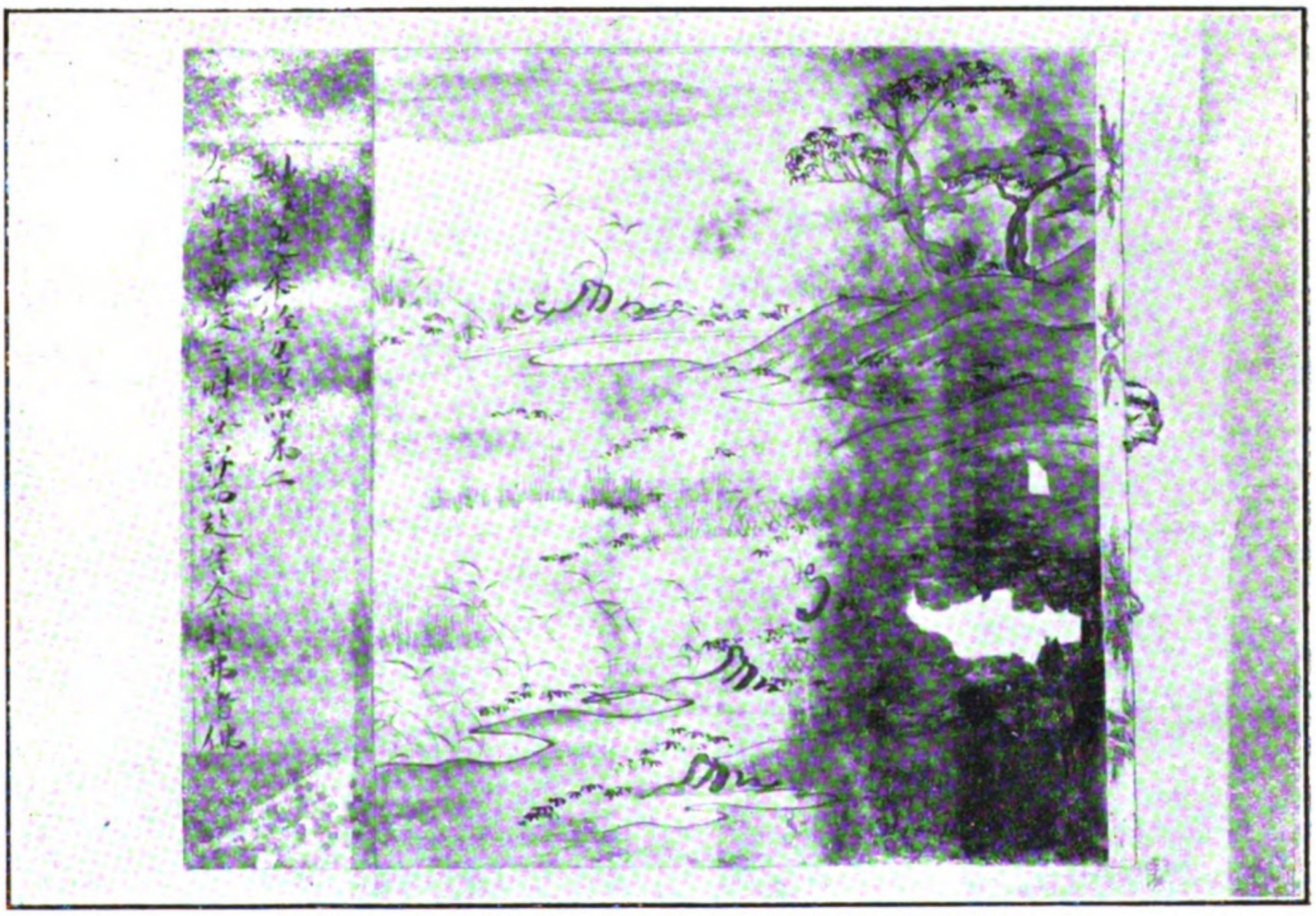
PAINTING OF KIYOMORI IN IMPERIAL MUSEUM.



ASHI-DE-E DESIGN: HIRAGANA: 11TH CENTURY.
(IN ILLUMINATED BREVIARY)

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HON. SEISHIN HIRAYAMA
VICE-PRESIDENT JAPAN EXHIBITION ASSOCIATION.

VISCOUNT OURA,
PRESIDENT JAPAN EXHIBITION ASSOCIATION.

HEAD OFFICE OF THE JAPAN EXHIBITION ASSOCIATION.

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CURRENT JAPANESE THOUGHT

To Our Readers

On this second anniversary of the foundation of the Japan Magazine the Editor and Management respectfully beg to thank its readers for their cordial reception and support in the past, and to assure them of still greater satisfaction and improvement in the future. Since the inception of the Magazine it has successfully survived the vicissitudes of a radical change of editorship and management, as well as the even severer ordeal of a fire which destroyed office and a wealth of material. But to-day the Japan Magazine is in a better position than ever to fulfill the aim with which it set out, namely, to be a fair and faithful reflection of ancient and modern Japan. With its wide range of resource for reliable knowledge among statesmen, scholars, officials and various authorities on things Japanese, the Japan Magazine hopes to provide its readers with what cannot be had from any other publication either in or outside of Japan, a reliable and continous account of the marvellous process of assimilation now going on between the Occident and the Orient on Japanese soil, producing a new civilization if not a new people.

The New American Ambassador

The Hon. Charles Paige Bryan, America's new Ambassador to the Court of the Mikado, has met with a warm welcome from all classes in Japan, and a reception equally cordial from the foreign community of the capital. The United States has been particularly fortunate in its ambassadors to Japan, especially during the important periods when great questions such as the conclusion of new treaties, were under negotiation ; and the present representative promises to be no exception to his worthy predecessors at Reinanzaka. Judging from the various speeches delivered by himself and his hosts at the many functions and dinners it has been his privilege to attend officially since arriving in Japan, a uniform spirit of sincere good-will and mutual respect between America and Japan are everywhere manifest.

Arbitration

In a very cleverly written article in the *Taiyo*, Dr. Ariga, the celebrated Japanese authority on International law, gives weighty and exhaustive reasons for holding that Arbitration will not bring peace among the nations. By lengthy references to the various wars of history, Dr. Ariga endeavours to prove that in each case the conflict arose not out of a question of right and wrong, but simply for the promotion of the interests of the nation urging the war ; and he maintains that a court of Arbitration can do nothing toward reconciling the rival or clashing interests of nations.

The Japanese Family System

The venerable Professor Tetsujiro Inouye has great faith in the ancient family system of Japan, and deprecates the present social changes introduced from the west as likely to demoralize family relationship and imperil the stability of the state. In a recent article

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on this subject he tells us that in Japan the ideal is a kind of patriarchalism in which the Emperor is the head, and all the nation one big family. He fears that if individualism goes on supplanting the old ideas of filial piety and reverence for Imperial authority, the ties that bind society together will be severed and the result will be disintegration. Dr. Inouye seems to think that the great countries of the west are conscious of their weakness in this respect, and realize that Japan has in the past had a national stability they do not possesses and which they are anxious to emulate. It is the Japanese family system says Dr. Inouye, that gives a solidarity to the nation superior to the countries of the west, and once that is dissolved the Japanese will be unable to act as one man, in the manner hitherto done.

Christianity No representative of religion wields a wider influence in Japan that Mr. Danjo Ebina. In a recent number of the *Shinjin* he expresses the opinion that Shintonism and Buddhism are both inconsistent with progress, as compared with the Christian religion. Buddhism, he holds, to be insular and uncatholic while Shintoism in its tendency to ancestorworship is an anachronism. In spite of the fact that many of the Christian sects are narrow and bigoted the religion of Jesus, thinks Mr. Ebina, is in harmony with the progressive spirit, especially in its teaching of equality and human brotherhood irrespective of race. The old doctrines of loyalty and filial piety on which the youth of Japan were brought up, do not go far enough; and to try to force the ideas of modern civilization into the bottles of antiquated thought and civilization is bound to bring moral disaster. It is Mr. Ebina's conviction that his country must change its religion and system of morals as surely as it already has changed its science, philosophy and literature.

General Nogi Any expression of opinion coming from General Nogi commands widespread respect both at home and abroad. Some time ago in an interview with a representative of the *Nichi* he avers in a manner unusually frank the conviction that the evil of indolence is growing among the youth of Japan. He himself was brought up in a farmhouse and was early inured to fortitude and hardship. But the young people of to-day, he fears, are averse to privation of any kind, the students taking physical exercise at school only because it is obligatory and entering into games only for the sake of fashion. In this respect General Nogi holds Europeans and Americans to be superior to his fellow countrymen, as they participate freely in all forms of manly recreation, and remain energetic up to old age. The Japanese, on the contrary, thinks of retiring from the activities of life at the early age of fifty, and gives himself for the rest of his days to playing cards and reciting, or dabbling in, poetry. This phase of Japanese civilization seems to the great general to show a deterioration compared with the Tokugawa days, when the youth of the nation delighted in manly sports and did not scorn to do hard work in the fields.

Japan and Peace During the past few months Japan has been favoured by a number of visitors bearing the olive branch of Peace. Dr. Jordan, of Leland Stanford University, delivered lectures in various parts of the Empire, showing the evils and irrationality of

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war, and after him came Mr. Lindsay Russell, President of the Japan Society of New York, and Dr. Hamilton Holt, Editor of the Independent, both of whom on several occasions dwelt on the world-wide Peace Movement. Finally came the Rev. John Wesley Hill, of New York, who in a remarkably short time succeeded in organizing a branch of the Peace Forum, with no less a man than Baron Shibusawa as President. All this is consonant with the experience of those who live in Japan, that no people in the world are more ready to hear the advocate of peace than the Japanese, because Japan is to-day the most peaceful corner of the earth and has never shown any special proclivity to the war-spirit as such. In two great wars forced upon her in spite of her efforts to avert a rupture, Japan has learned more lessons on the evils of war than any one can teach her, and since her rise to the position of a world power, she has duly taken her part in promoting amiable international relations. She is not unwise enought to forget, however, that even the most ardent advocate of bloodless conflict must be prepared for attack. Until thieves and robbers have disappeared from society and police become useless appendages to civilized government, every community must take precaution; and until nations give up attacking those they regard as weaker than themselves, armies and navies must be kept in fighting order. Had Japan not been ready to meet the Baltic battleship fleet, where would she be to-day? A nation whom occidental aggression has thus compelled to regard its navy as its salvation, cannot be called warlike because it insists upon having a navy adequate for national defence. The real field of the Peace missionary, then, lies in the west rather than in the east; for, until occidental nations come to some agreement as to mutual limitation of armament, a relaxation of naval and military efficiency in Japan would be only to invite attack. These are the principles advocated by the nations of the west, and Japan can hardly do less than take the occident at its word.

The Third Page

The scandal column of the Japanese newspaper is known as page three, and satisfies the demand for sensation to a degree unfamilar to occidental appetites. Dr. Setsurei Miyake, writing in a prominent magazine, endeavours to show that in the discussion of questionable subjects the Japanese *third page* is not much more offensive to good taste than are some of the American dailies. Dr. Miyake, who is himself an experienced and prominent journalist, admits that the greater part of the scandal column is given up to tales of avarice and lust, and that this feature is what makes the paper sell. He, holds, however, that no one dreams of taking *page three* as any more than an extremely exaggerated account of what really happens in Japanese society. He agrees that, for ability to turn molehills into mountains, the Japanese reporter can equal if not surpass anything to be found in Europe or America. With regard to matters that had better not be spoken of in public, Dr. Miyake says that the main difference between Japanese newspapers and those in other lands, is that in Japan more publicity is given to what goes on *sub rosa*. In occidental journals the ways and tastes of the stars of the *demi monde* are not considered news that is fit to print; whereas in the Japanese

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press such subjects are treated much as American newspapers deal with theatrical news, including actors and actresses. The learned journalist appears to think there is good reason for this, since in his opinion the Japanese *filles de joie* are in every way superior to the same class in other countries. The method of discussing domestic quarrels in the Japanese *third page* is also to some extent different from the fasion of other countries. Family rows that in Europe or America would be sure to find their way into court, are settled in Japan usually by the relatives of the parties concerned. Dr. Miyake does not enter very fully or frankly into the most cruel feature of the 'third page,' in which the private affairs and the personal characters of public men, and honourable citizens, are often ransacked, exposed and gossipped about in a manner that can only be regarded as malicious. As to the smaller crimes in which the scandal column deals, we are told that they are much less henious than those occupying the daily pages of occidental newspapers, though he admits that such offences as pilfering go on to a greater extent in Japan than abroad. But for big crimes, like breaking into banks and holding up pedestrians, he thinks, Japan cannot at all campare with the west. Murder, too, he believes, is much less frequent and cold-blooded in Japan than in other countries. Such a crime as burning a criminal at the stake, thinks Dr. Miyake, would be impossible in Japan. This writer is convinced that in the near future there will arise in Japanese society a revolt against the evils of page three, when the sensation-loving public will demand something more intelligent and humanly interesting than low love stories, private quarrels, unkind and insinuating gossip and small crimes.

The Automobile in Japan

It is very remarkable with what rapidity the automobile has become popular in almost every part of Japan. Two years ago there was hardly one to be seen, but now are registered in Tokyo alone no less than one hundred and sixty. In almost every case amongst the wealthier classes the horse has given way to this newer form of locomotion. The same is true of all the larger cities, such as Yokohama, Kobe, Kyoto and Osaka. Although there exists, in Tokyo an Automobile Transport Company, possessing twelve trucks and cars, the machine has not yet come into general use for transportation. The Imperial Government, however, has inaugurated its own automobile service for the transportation of mails, and certain of the larger concerns, like breweries and department stores, use petrol delivery vans. There is no doubt that in the near future the automobile will displace the present miserably uncomfortable and inadequate omnibus on the stage lines in the country districts where railways have not yet penetrated; and there are more of such places in Japan than in most western countries. In Echigo, Shinano and Sanuki provinces this system has already been inaugurated with every satisfaction. The manufacture of cars has also begun in Japan, the principal firm being that of the Japan Autombile Company, but the best and most popular cars are all imported, of course. The more important manufactures as yet are confined to parts, though some fairly promising cars have been turned out; while the repair shops are kept steadily busy.

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The Revolution in China

The revolution still dragging on in China naturally continues to excite much interest in Japan. The deleterious effects of the disturbance on Japan's trade with China are pressing hard on the industrial and commercial interests of the country, and Japan is anxiously watching every move toward peace. The Japanese press welcomed the proposal for a peace conference at Shanghai approving more especially the suggestion that Great Britain and Japan should seek to give advice on that occasion. In an interview with Prince Katsura, reported in the *Osaka Mainichi*, he is alleged to have expressed the opinion that peace along the lines laid down by the revolutionists would hardly be lasting :—

"To save the present situation and to establish most needed tranquility, it is necessary for China to adopt a constitutional government, which seems to be a fairly universal desire. If the Chinese attempt to establish a republican Government, there will be further troubles before the matter is finally settled, which means another prolonged struggle ; and it will by no means meet the pressing necessity for the establishment of peace. In view of this fear it is desirable that the peace negotiations will be based upon the institution of a constitutional government. Japan and England should cooperate upon these lines, and they should even be prepared to enforce their good offices with determination."

The Tokyo *Nichi Nichi* shares this view, and says further that peace without a thorough reformation of the Government, purifying it of official corruption, cannot continue and will lead to a revolution bigger than the present one. Without regeneration of the source of all the trouble, every change for the modernization of China is superficial, a mere makeshift that does not touch the core of the disease. The paper also shares the opinion of Count Okuma in an article printed elsewhere, that the need of the hour in China is some heroic figure capable of taking control of affairs. Yuanshikai, thinks the *Nichi Nicki*, who was once thought to be such a man, has proved a universal disappointment.

America and Japan

Japanese tourists recently visiting the United States bring back happy reports of decreasing reference in that country to the possibility of conflict with Japan ; and the leading Tokyo journals cordiallv express the hope that this attitude may long continue to mark the relations between the two countries. Some of the newspapers congratulate themselves on the fact that during the most aggressive period of war-talk in American yellow journals, the Tokyo press maintained a calm not to say indifferent attitude, thus allowing the jingoes to exhaust themselves. To have opened a campaign of retort and recrimination in answer to the agitation on the other side of the Pacific, thinks the *Nichi Nichi Shimbun*, would but have advertised the unpleasant sentiment, which after all was shared by only very few persons in the United States, and which now, as expected, has died a natural death. The satisfaction shown by the Japanese press and people over every expression of desire for peace and goodwill between Japan and the United States, proves how profound is the respect the Japanese bear toward America and how universal is the wish of the people on this side of the Pacific

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for cordial and permanent friendship with their neighbors on the other side.

Retrenchment

The action of Mr. Yamamoto, the Minister of Finance, in bringing about a reduction of the national budget, with a view to a policy of retrenchment, seems to have met with almost universal satisfaction in Japan. In accomplishing this, says the *Yomiuri Shimbun*, Mr. Yamamoto has succeeded in his hardest task. Some of the newspapers appear to think that the scheme of retrenchment was agreed to by the cabinet in spite of the Minister of the Navy and the Minister for War. This, however, is hardly a fair view of the circumstances. The Minister of the Navy doubtless has the interests of the nation at heart as fully as any other Minister of the Crown; and his ambition to have a navy worthy of national confidence is in no way inconsistent with this, nor can it be regarded as extravagant, compared with other nations little better able to afford it than Japan. As soon as the Minister of Finance was able to make it clear that the naval estimates were in excess of the resources available, the Minister of the Navy very courteously conceded the point. Thus the attitude of Baron Saito was thoroughly in accord with his duty as a patriot and as a high official responsible for the character of the Imperial Navy. The same may be said of the attitude of the Minister for War. Both Admiral Baron Saito and General Count Terauchi are as anxious for the financial rehabilitation of their couutry as any other citizens of the Empire, and they are in hearty accord with the retrenchment policy, but if retrenchment means weakening or neglecting the national defences, duty demands that these officials be the first to speak out and warn their confreres in the Imperial Cabinet by pointing out the fact. On the occasion criticised they did no more than this. For the further consolidation of his policy Mr. Yamamoto has established a Bureau of Finance, the duty of which will be to find out ways of reducing expenditure without detriment to the nation. This will assist the authorities in determing the unnecessary causes of outlay, as well as the necessary outlay that may wisely be postponed.

An International Movement

An important movement, proposedly international, is being promoted in Japan with a view to the establishment of a first class hospital of over 150 beds in the Japanese capital, the institution to be chiefly for the use of foreigners, but having ample capacity for charity work among Japanese patients, as well. Though there are many modern hospitals in Japan, none of them are adapted to accomodating foreign patients with the comforts and conveniences to which such patients are accustomed at home; and the Japanese physicians conseqently hesitate to undertake the treatment of foreigners in hospitals where the wards cannot be heated and where the nurses and attendants do not speak the language of the patient. The only foreign hospital of any pretensions in Japan is St. Luke's Hospital, Tokyo, under the management of Dr. R. B. Teusler of the American Episcopal Mission. This hospital, which has saved the life of many a foreign sufferer in the past, is now wholly inadequate to deal with the increasing number of cases calling for critical treatment in Japan among foreign residents and transient tourists. The

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foreign communities of Japan are financially unequal to the erection and equipment of an institution such as is necessary to meet the circumstances; and it has been decided to make an appeal to the sympathy and charity of the various nations represented. For the inauguration of the movement a well attended meeting was recently held in Tokyo, presided over by Mr. Montgomery Schuyler, of the American Embassy, and attended by the Ambassadors and Ministers of the various legations in Tokyo, as well as many leading Japanese citizens, all of whom warmly endorsed the proposal, emphasized the necessity of the undertaking and promised to do all in their power to create public interest in the matter at home. The Hon. Charles Paige Bryan, the American Ambassador in Tokyo, in a brief but pointed address showed the importance of such a movement from an international point of view, as tending to promote good feelings between Japanese and other nations. The British Ambassador, Sir Claude MacDonald, aptly illustrated the international aspect of the movement by a reference to an experience of his own in one of his Egyptian campaigns, when he was fortunate enough to have some of his wounded soldiers taken on board a French man-of-war for treatment. Going to the French Admiral, Sir Claude said: "I am deeply grateful to you, for looking after my wounded nationals." The Frenchman bowed and replied: "The wounded have no nationality." This, in his Excellency's opinion, showed that it was the duty of all nations to assist in looking after the sick and suffering independent of race and colour, and it was hoped that the philanthrophists of all countries would be induced to share in establishing the new Tokyo International Hospital, which would prove a great blessing to the Japanese poor as well as to the foreign communities in Japan. Baron Kikuchi, president of the Imperial University, Kyoto and several noted Japanese physicians present, likewise expressed enthusiastic approval of the scheme and promised to interest their fellow-countrymen in its promotion. The Rev. John Wesley Hill, of the International Peace Forum, promised to voice the sentiments of the foreign community on his return to the United States, saying that the movement represented a cause over which all flags were interwoven, since science and charity knew neither creed nor nationality. The Reverend gentleman further suggested that it would be a splendid initiation to the movement if some wealthy citizens of Japan would offer the site for the new International Hospital.

Japan's New Exhibition Society

Japan has recently organized an association to be known as the Exhibition Society of Japan, the special purpose of which will be to represent Japan worthily at the Exhibitions held from time to time in various countries. Ever since the International Exhibition held at Vienna in 1873, the Imperial Government has been taking part in the numerous expositions that have taken place in different parts of the world; and it is our conviction that the Japanese Government intends to occupy a place worthy of the Empire at the International Panama-Pacific Exposition to be opened at San Francisco in 1915. At the time of the Vienna Exhibition the

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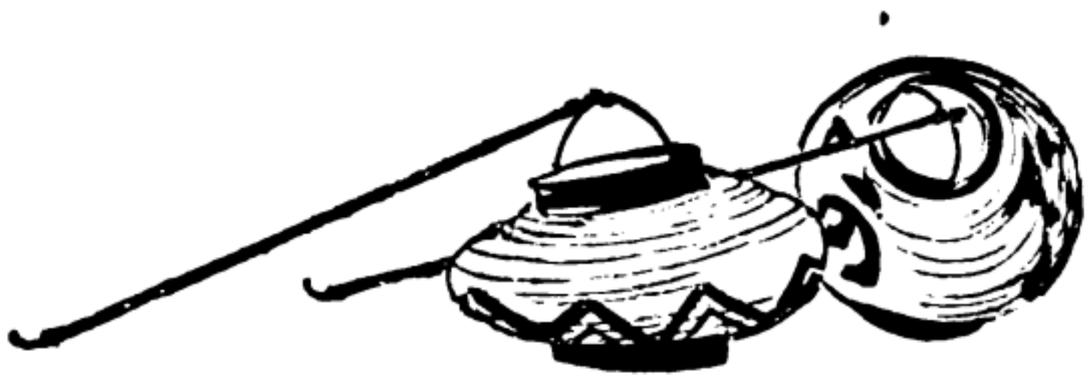
people of Japan were not well up in the nature and purport of such things, and very few individual enterprises were represented; so the Imperial Government purchased most of the exhibits in fine arts, agriculture and industry. At subsequent exhibitions Japan had been more or less represented, but the matter of exhibits had always been under the control of the Government until the Paris Exhibition in 1900, when a good many Japanese joined together and, for the first time, went in independently under the auspices of an Exhibition Association, and with the assistance of a small subsidy from the Government, successfully carried out the enterprises. Of course the exhibitors' association was in no way a money-making organization, but simply a combination of exhibitors working for mutual benefit and the public good. At the time of the St. Louis Exhibition, and again for the Anglo-Japanese Exhibition, similar associations were formed, in the latter case with Mr. Seishin Hirayama as president, under whom the arduous business of managing the Japanese exhibit in London, was carried out with excellent results. However, in order to avoid the trouble of having to form an association every time Japan was invited to participate in an exhibition abroad, it was recently decided to organize a permanent corporation, such as those which exist in France and other countries; which determination was carried into practical effect at the time of the dissolution of the Anglo-Japanese Exhibition Association in September last, the movement receiving the cordial sanction of the government.

The new Exhibition Association of Japan is under the following officers: President: Baron Oura, Ex-Minister of Agriculture and Commerce. Vice-president: The Hon. Seishin Hirayama, Member of the House of Peers. Directors: Mr. Kondo, president of the Nippon Yusen Kaisha; Mr. Hakano, president of the Tokyo Chamber of Commerce; Mr. Otani, president of the Yokohama Chamber of Commerce; Mr. Hoshino, president of the Tokyo Corporation of Associated Industries; Mr. Murai, president of the Murai Bank; Mr. Sugihara, Chairman of the Tokyo Municipal Assembly; Baron Takei, member of the House of Peers; and Mr. Otsuka, chairman of the late Anglo-Japanese Exhibition Association. The new association had scarcely received sanction from the government, when it was called upon to get down to work; and so it is now busy preparing an exhibit of Japanese fine art for the International Exhibition of Fine Art which opens in Amsterdam this spring. It is also expected that the new association will take a prominent place in preparing Japanese exhibits for the great International Panama-Pacific Exposition to be held in San Francisco.



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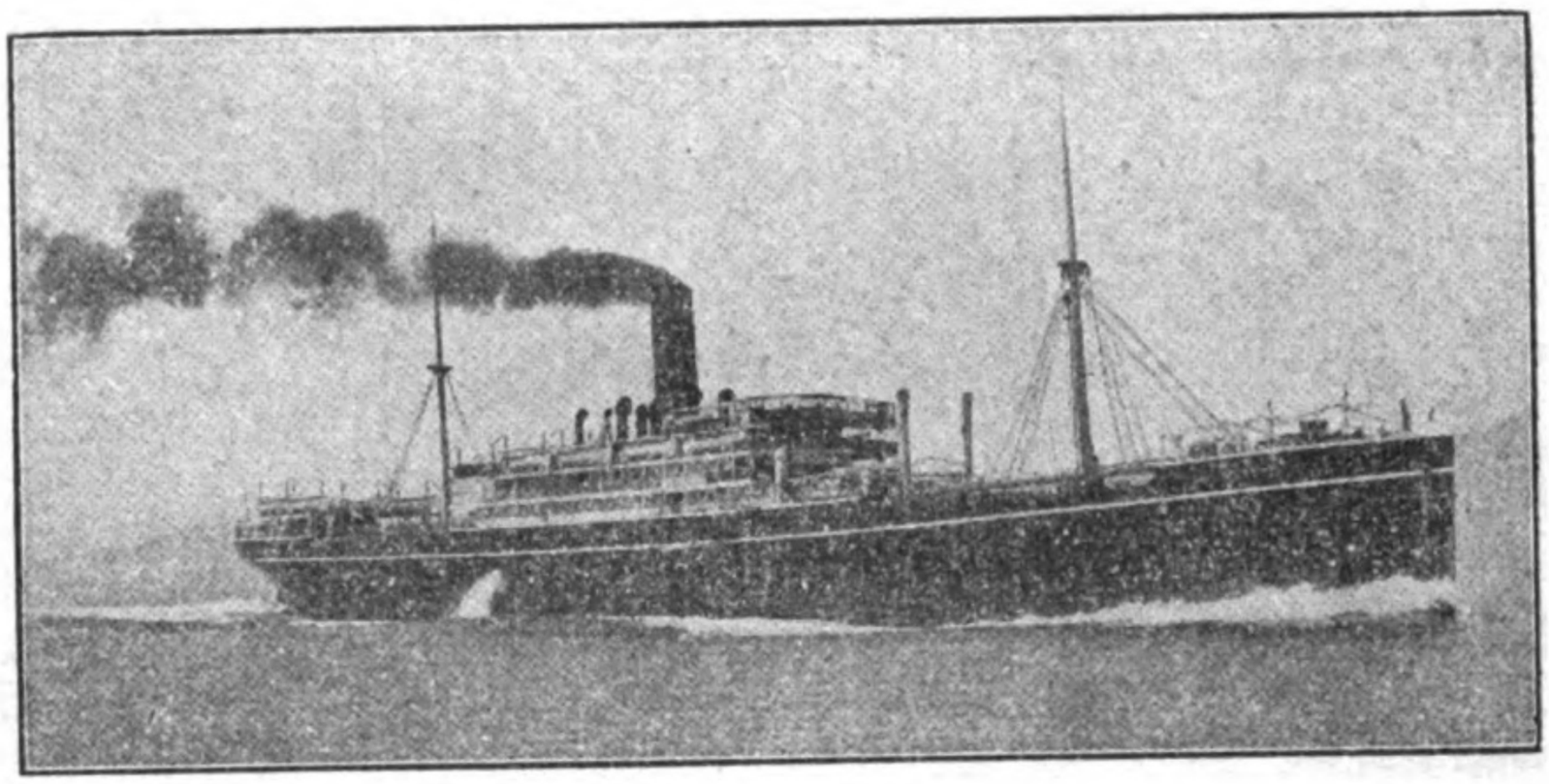

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